



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

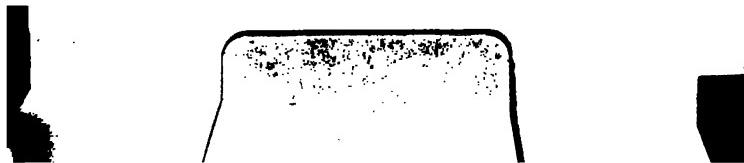
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



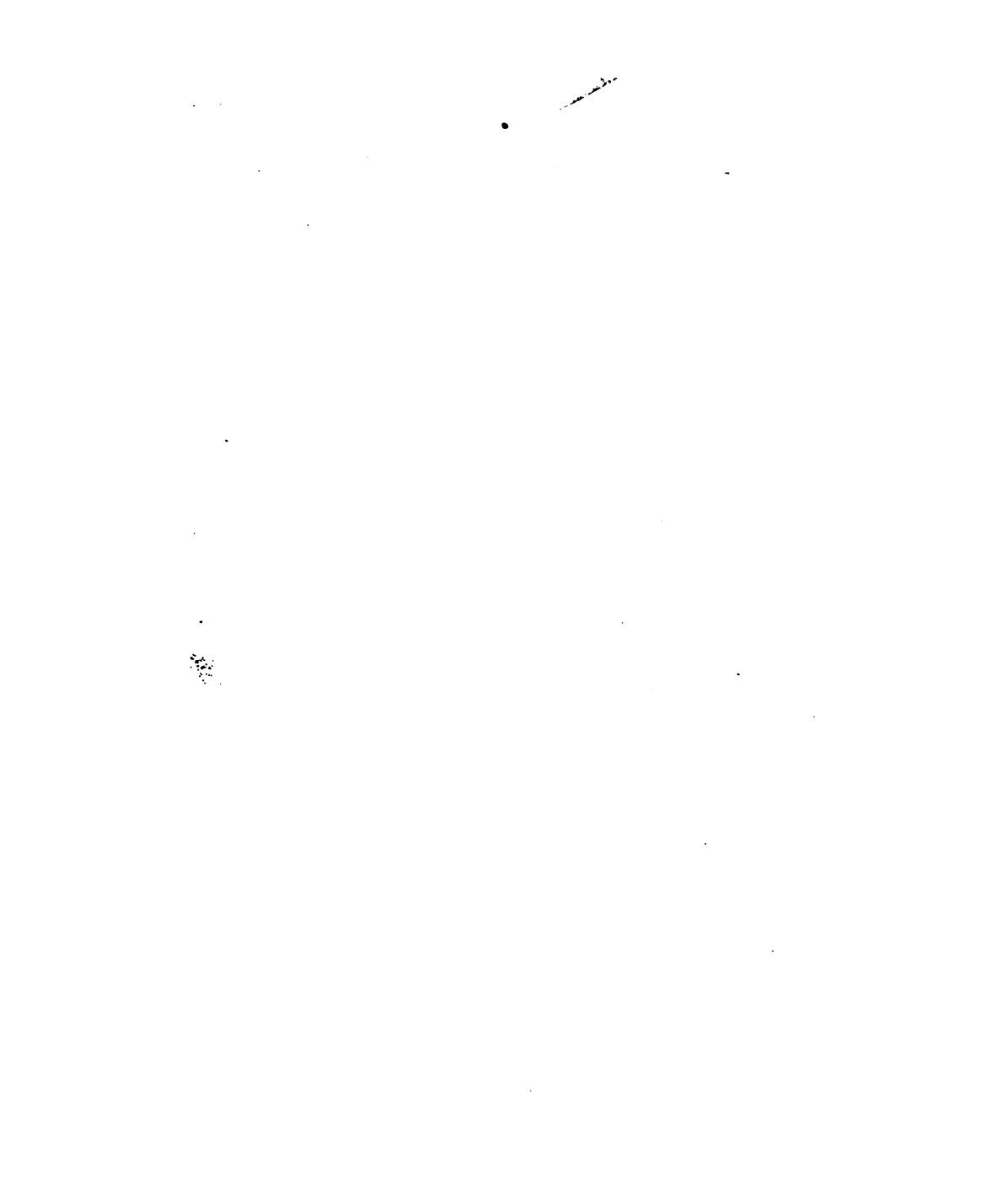
GRAD  
888  
A2  
tB95

A 861,502





3.2.5.6



18656

THE NEW READINGS  
CONTAINED IN  
HERMANN'S POSTHUMOUS EDITION  
OF  
ÆSCHYLUS.  
TRANSLATED AND CONSIDERED  
BY GEORGE BURGES, A.M.



FORMING  
AN APPENDIX  
TO THE  
PROSE TRANSLATION OF ÆSCHYLUS,  
PUBLISHED IN  
BOHN'S CLASSICAL LIBRARY

LONDON:  
HENRY G. BOHN, YORK STREET, COVENT GARDEN.  
MDCCCLIII.

888  
A2  
tB95

PRINTED BY HARRISON AND SONS,  
LONDON GAZETTE OFFICE, ST. MARTIN'S LANE;  
AND  
ORCHARD STREET, WESTMINSTER.

## P R E F A C E.

---

THE prose Version of *Æschylus*, published in "BOHN'S CLASSICAL LIBRARY," having been accommodated to the text of Dindorf, as the one most in repute, it has been thought advisable to subjoin an Appendix, pointing out the passages, where it differs from the emendations proposed by Hermann, in the recent edition published by his executors. To prevent, however, the uncritical reader from being led by the authority of a name, to admit emendations, which in many instances are, at least, open to objection, the editor has called attention to those passages which he thinks Hermann would either have rejected or modified, had he lived to revise his work.

G. B.



## APPENDIX,

COMPRISING THE SUBSTANCE OF THE NEW READINGS INTRODUCED  
INTO HERMANN'S POSTHUMOUS EDITION OF THE GREEK TEXT,  
PUBLISHED AT LEIPSIC, 1852.

---

\*.\* The figures on the left-hand of the page denote the line of the Greek text according to Hermann's edition; those on the right-hand, the page and line of the prose version, published in "Bohn's Classical Library."

---

### PROMETHEUS CHAINED.

Line in Greek Text.		Reference to Bohn's Edit.
2. —— <i>ἄβροτον εἰς ἐρημίαν.</i>	To a desert, where there is no mortal man. <sup>1</sup>	page 2 line 1
13. —— <i>κοῦδὲν ἐμποδὼν ἔτι.</i>	And there is nothing any longer in the way. <sup>2</sup>	.... 2 11
49. <i>ἅπαντ' ἐπαχθῆ πλὴν θεοῖσι κοιρανεῖν.</i>	All things are burdensome <sup>3</sup> except for the gods to rule.	.... .... .... .... 3 29
51. <i>Ἐγνωκα τοῖσδε· κοῦδὲν ἀντειπεῖν ἔχω!</i> I know it by these; <sup>4</sup> and I have nothing to gainsay	.... .... .... .... 4 1	

---

<sup>1</sup> Herm., who in the notes of Wellauer had vigorously defended *ἄβροτον*, has now admitted *ἄβροτον*, as recommended by Porson on sufficient authority.

<sup>2</sup> H. proposes in the Notes to read *ἄνη* (a remission) for *ἔτι*.

<sup>3</sup> H. has adopted *ἐπαχθῆ*, the conjecture of Stanley, for *ἐπράχθη*.

<sup>4</sup> H. says that Bothe has correctly united 'Εγνωκα τοῖσδε, and translated *τοῖσδε*, 'ex hisce'; as if, while pronouncing *τοῖσδε*, Hephaestus looked to the fetters in his hands, by which he is reminded of his being not free to act, as Zeus is. Such I suspect is the interpretation of Maurice Haupt in Observ. Crit. p. 57, of which Hermann approves; for of Haupt's brochure I know nothing but the name.

Line in Greek Text.				Reference to Bohn's Edit.
59. δεινὸς γὰρ εὑρεῖν καὶ ἀμηχάνων πόρον.	For he is skilled in finding a road <sup>1</sup> even out of difficulties.	....	....	page 4 line 8
100. χρὴ τέρματα τῶνδ' ἐπιτεῖλαι.	Where the ends of these things must arise. <sup>2</sup>	....	5	21
147. πέτραις προσανιύμενοι	Withering away on rocks <sup>3</sup> —	....	7	1
162. δίχα γοῦν ἔνδε,	With the exception of one at least <sup>4</sup>	....	7	14
163. θέμενος ἀστραφῆ νόσον,	Laying down for himself a determination not to be turned, <sup>5</sup>	....	7	14
215. δόλῳ δὲ τοὺς ὑπερέρεους κρατεῖν.	But that the superiors in craft <sup>6</sup> would conquer.	8	22	
248. καὶ μὴν φίλοισιν οἰκτρὸς εἰσορᾶν ἔγώ.	I am indeed sad for friends <sup>7</sup> to behold.	....	9	20
250. θυητούς γε παύσας—	Yes, by causing mortals to <sup>8</sup> cease—	....	9	23
356. —πᾶσι δ' ἀντίστη θεοῖς,	And he stood against all the gods <sup>9</sup>	....	12	19
380. ψυχῆς νοσούσης—	Of a soul <sup>10</sup> diseased—	....	....	13
				12

<sup>1</sup> H. in a long note defends *πόρον*, which Porson wished to alter into *πόρους*, on what appeared to him and to nearly all subsequent editors to be sufficient grounds.

<sup>2</sup> Instead of this sentence being taken, as usually, interrogatively, H. says that the 'obliqua oratio' has more gravity in it.

<sup>3</sup> So H., but in the Notes he prefers *πέτρᾳ* to *πέτραις*.

<sup>4</sup> H. has adopted *ἔνδε*, furnished by three MSS. But what is the meaning of *γοῦν* here, he has not explained.

<sup>5</sup> H. from conjecture *ἀστραφῆ* for *ἄγναμπτον*, referring to Hesych. *Ἀστραφῆς σκληρός*. Σοφοκλῆς Μυσοῖς.

<sup>6</sup> H. from conjecture *ὑπερέρεους* instead of *ὑπερέχοντας*.

<sup>7</sup> H. from conjecture *οἰκτρὸς* in lieu of *ἔλεινός*—But nothing seems to be gained by the change.

<sup>8</sup> Instead of γ' *ἔπανσα*, H. has γε *παύσας*, the conjecture of Porson, confirmed by three MSS.

<sup>9</sup> H. *πᾶσι δ' ἀντίστη θεοῖς*. But the relative δε could hardly be omitted here.

<sup>10</sup> After discussing this passage in an elaborate note, H. prefers *ψυχῆς* to *δργῆς*.

Line in Greek Text.	Reference to Bohn's Edit.
382. καὶ μὴ σφυδῶντα θυμὸν ἰσχαίνη βίᾳ. And do not with force render a strong <sup>1</sup> feeling slight. .... .... .... page 13 line 13	
388. ἐμὸν δόκει σὺ τάμπλακηρ' εἴναι τάδε. Think thou <sup>2</sup> this error to be mine. .... .... 14 1	
400-2. δακρυσίστακτον ἀπ'. ὅσσων ράδινῶν δ' εἰ- βομένα ρέος παρείων vorious teyegia payais. Weeping <sup>3</sup> a stream tear-dropping from easily- moved eyes, I have bedewed my cheek with wet fountains .... .... .... 14 16	
403-4. ἀμέγαρτα γὰρ τάδε· Ζεὺς δ' ἴδιοις νόμοις κρατύνων For these are things not to be envied. <sup>4</sup> But Zeus ruling with his own laws— .... 14 18	
408-10. μεγαλοσχήμονά τ' ἀρχαιοπρεπῆ * δα- κρυχέει * στένουσα τὰν σᾶν ξυνομαρμόνων τε τιμάν· And it sheds tears, <sup>5</sup> bewailing the honors of stately-bearing and of ancient look, both thine and of those of fellow-blood .... 14 20	
420. Σαρματῶν τ' ἄρειον ἄνθος, And the warlike flower of Sarmatians— 14 27	
422. Καυκάσου πύλας, The gates <sup>6</sup> of Caucasus— .... .... 15 1	
425—430. στρ. γ'.—431—436. ἀντιστρ. γ'.	....

<sup>1</sup> H. has in lieu of *σφριγῶντα*, adopted *σφυδῶντα*, from MS. Med., as Paley was the first to recommend.

<sup>2</sup> H. δόκει σὺ in lieu of δοκήσει—

<sup>3</sup> H. δ' εἰβομένα in lieu of λειβομένα. But how δ' could be thus placed after the fourth word in a sentence, H. has not shown.

<sup>4</sup> H. with Robortelli puts a colon after τάδε<sup>6</sup> and reads Ζεὺς δ'.

<sup>5</sup> To supply the defect of one word in the antistrophé to answer to δ' εἰβομένα in the strophé, H. has introduced here δακρυχέει, with a rather violent personification, as applied to χώρα.

<sup>6</sup> In lieu of Ἀραβίας H. suggests Σαρματῶν, whom he identifies with the Sauromatians mentioned by Dionysius, Perieg. 653. Μαιῶται τε καὶ ζθνεα Σαυροματάνων Ἐσθλὸν Ἐνναλίον γένος Ἄρεος.

7 H. reads πύλας for πέλας, but without stating that this very correction had been long ago put in the text by myself; although I did not quote, as he has done, Lucian in Prometh. § 4, πληρίου τῶν Καστιῶν τούτων πυλῶν ἐπὶ τοῖς Καυκάσου.

Line in Greek Text.	Reference to Bohn's Edit.	
425-8. μόνον δὲ πρόσθεν ἐν πόνοις δαμέντ' ἀδαμαντοδέτος Τιτᾶνα λύ- μαις ἐσειδόμαν θεῶν *Ατλαντος ὑπέροχον σθένος κραταιόν.		
I have looked previously upon a Titan alone in trouble, <sup>1</sup> subdued by gallings from ada- mantine bonds, the mighty strength of Atlas superior to the gods. .... .... page 15 line 13		
429-30. ὁς γὰν οὐράνιον τε πόλον νάτοις ὑποστεγάζει.		
Who <sup>2</sup> supports earth and the pole of heaven by his back under [them]. .... .... 15	6	
432. * * * * * * * [H. marks here the defect of a line by asterisks.]	15	
434. κελαινὸς Ἀΐδος.....μυχὸς The <sup>3</sup> dark recess of Hades .... .... .... 15	8	
439. όρῶν ἔμαντὸν ὥδε προστελούμενον. Seeing myself thus rolled about. <sup>4</sup>		
459. τὰς τε δυσκρίτους φύσεις. And their natures <sup>5</sup> hard to be judged of.	.... 16	5
461. —————γραμμάτων τε συνθέσεις, μνήμης ἀπάντων μουσομήτορ' ἐργάνην. And the combination of letters, <sup>6</sup> a muse- mother efficiency for Memory in all things	16	7

<sup>1</sup> H. omits ἄλλον before ἐν πόνοις, and reads ἀδαμαντοδέτος with one MS., and ἐσειδόμαν and Ἀτλαντος from conjecture for the sake of the metre.

<sup>2</sup> So H., where ὑποστεγάζει, a verb not found elsewhere, is identified with στέγειν, explained by Heyschius and Suidas, βαστάζειν, and γᾶν inserted from conjecture.

<sup>3</sup> H. omits δ' after κελαινὸς, for the metre.

<sup>4</sup> H. has προστελούμενον, a verb, which, although it is not found elsewhere in composition, he supposes to be derived from an equally unknown στέλλειν, which Eustathius, p. 1041, 29, assimilates to ἕλλειν. But how Prometheus, fixed to a rock, could be said to be rolled about, H. has not explained.

<sup>5</sup> As the MSS. differ between δύσεις and ὥδοις, H. has edited φύσεις.

<sup>6</sup> Such is the literal version of Hermann's text; who probably thought that μουσομήτορα might by a change of case be referred to Μνήμης, since Μνήμη or Μνημοσύνη was said to be the mother of the Muses.

Line in Greek Text.					Reference to Bohn's Edit.
464. ζεύγλαισι δουλεύοντα σώμασίν Θ'. ὅπως					
Serving with yokes and [their] bodies, <sup>1</sup> in order					
that— .... .... .... .... 16 10					
466. ὑφ' ἄρμα τ' ἤγαγον					
And I brought under a car <sup>2</sup> .... .... 16 12					
474-5. κακὸς δ' λαρπός ὡς τις, ἐς νόσον πεσὼν,					
κακοῖς ἀθυμεῖς					
And, like some bad physician, falling into a					
disorder, you are dispirited by ills. <sup>3</sup> .... 16 18					
495. [After πρὸς ἡδονὴν, H. marks the defect of a					
line by asterisks.] <sup>4</sup> .... .... .... 17 10					
535. μάλα μοι τοῦτ' ἐμμένοι					
May this remain very much <sup>5</sup> with me .... 18 21					
545. φέρ' ὅπως ἄχαρις χάρις ὡς φίλος, εἰπὲ					
Lo! <sup>6</sup> how thankless is the favor. O friend,					
say— .... .... .... .... 18 27					
548. —————— ἢ τὸ φωτῶν					
'ἀλλὰν δέδεται γένος ἐμπεποδισμένον.					
By which the blind race of mortals is bound, <sup>7</sup>					
after having been fettered. .... .... 18 30					
554. λέχος εἰς σὸν ὑμεῖαίσιν					
At your marriage <sup>8</sup> I was singing the hymeneal					
strain .... .... .... .... 18 35					

<sup>1</sup> H. unites σώμασίν Θ' with ζεύγλαισι, observing that in σώμασιν there is an allusion to persons riding on horseback.

<sup>2</sup> H. reads, with one MS., Dawes and Tyrwhit, ὑφ' ἄρμα τ' in lieu of ὑφ' ἄρμντ'.

<sup>3</sup> So H. rejects πλανῆ before κακὸς, and inserts κακοῖς, from conjecture, before ἀθυμεῖς.

<sup>4</sup> Not only was this lacuna first pointed out by myself, but the means of supplying it likewise.

<sup>5</sup> H. reads μάλα for ἀλλὰ on account of the metre.

<sup>6</sup> So H. renders φέρε. But such is not the meaning of that verb; which, if it is ever thus found by itself, is certainly not so before ὅπως.

<sup>7</sup> H. inserts δέδεται to supply the lacuna, as Paley, whose name should have been mentioned, had done already. But δέδεται is a mere tautology when united to ἐμπεποδισμένον.

<sup>8</sup> For the sake of the metre H. reads λέχος εἰς σὸν instead of λέχος σὸν.

Line in Greek Text.		Reference to Bohn's Edit.
560. —————— <i>τίνος ἀμπλακία</i>		
ποιωάς δλέκει;		
As to the punishments, <sup>1</sup> for what error art thou being destroyed? .... .... page 19 line 5		
566-7. —————— <i>ἄλευε Δᾶ,</i>		
τὸν μυριωπὸν εἰσορῶσα βούταν.		
Ward off, Earth, beholding <sup>2</sup> the neat-herd with [ his] myriad eyes .... .... .... 19 8		
574. <i>ἴà ίà πόποι, ποῖ μ' ἄγονσιν—</i>		
Ye powers, whither do ye lead me <sup>3</sup> .... 20 7		
598. <i>χρίονσα κέντροις φρένας</i>		
Pricking with stings my mind <sup>4</sup> .... 20 24		
607. <i>τί μῆχαρ ἢ τί φάρμακον</i>		
What plan or what <sup>5</sup> remedy .... 20 29		
630. <i>μή μον προκήδου μαστόνως ἢ μοὶ γλυκύ.</i>		
Do not care for me <sup>6</sup> to a greater degree than is agreeable to me. .... .... .... 21 18		

<sup>1</sup> H. reads *ποιωάς*, governed by *δλέκει*, which, as it comprehends the idea of *τίνει*, has likewise its regimen. And so too reads Paley. But the passages, which the latter quotes to support the syntax, the former has omitted; for he saw, no doubt, they were not in point.

<sup>2</sup> H. omits with two MSS. *φοβοῦμαι*. But how *εἰσορῶσα* is to be taken grammatically, he has not explained.

<sup>3</sup> H. conceives that *μακραὶ* or *χθονὸς* has dropped out after *ἄγονσιν*. But *μακραὶ* would be superfluous before *τηλέπλανοι*, and *χθονὸς* would be scarcely intelligible thus standing by itself.

<sup>4</sup> So H. completes the verse by adding *φοίνας*.

<sup>5</sup> H. reads *τί μῆχαρ* with Elmsley, and *ἢ τί φάρμακον* with J. Fr. Martin.

<sup>6</sup> H. has adopted Elmsley's *μαστόνως* *ἢ μοὶ γλυκύ*, although Elmsley had himself subsequently repudiated the alteration; while on the other hand H. rejects his own *μάστον ὡν*—although it has been received by Reisig and Paley; and while J. Wordsworth had, in the Philological Museum, N. II., p. 242, quoted some passages from Lysias and Plato to confirm Hermann's notion, at Viger § 70, that *μάστον ὡς* is the same as *μᾶστον ἢ*—a notion adopted likewise by Schäfer on Theocrit. Id. ix. 35, and Fritzsche, Quæst. Lucian. p. 89., H. now asserts that those very passages are too few in number and of too suspicious a kind to be depended upon.

Line in Greek Text.		Reference to Bohn's Edit.
643. καίτοι καὶ λέγουσον' αἰσχύνομαι	And yet I am ashamed <sup>1</sup> to speak of	page 28 line 32
678. Δέρνης τ' ἐς ἀκτὴν	And to the shore <sup>2</sup> of Lerna	.... 22 31
681. ἀπροσδόκητος δ' αὐτὸν αἴφνιδια μόρος	τοῦ ζῆν ἀπεστέρησεν	.... 22 33
	And death unexpected suddenly <sup>3</sup> deprived him	
	of life	.... 22 33
689. οὐπώποτ' οὐπώποτ' ηδχουν—	Never at any time, never at any time, have I	
	boasted <sup>4</sup>	.... 23 7
692. πήματα, λύματα—	Calamities, the scum of washing <sup>5</sup>	.. 23 9
717. [After ψευδώνυμον, H. conceives a line to have		
been lost, like		
	Σμερδνότις Ἀράξην κύμασιν βρυχώμενον.	
	For it appears from Eustathius on Dionys.	
	739, that Aeschylus had made mention of the	
	Araxes, and that it was so called from the	
	verb ἀράσσειν.]	.... 24 1
771. οὐ δῆτα, πλὴν ἔγωγ' ἀν ἐκ δεσμῶν λυθεῖς	No, surely, except I, being released from these	
	bonds <sup>6</sup>	.... 25 21
795-6. —————— <sup>7</sup> ινα		
	Φορκυνίδες ναίονται—	
	Where the Phorcynides <sup>7</sup> dwell—	.... 26 26

<sup>1</sup> H. follows Elmsl. in adopting *αἰσχύνομαι* from some MSS., in lieu of *δότιρομαι*.

<sup>2</sup> Reisig was the first to suggest *Δέρνης τ' ἐς ἀκτὴν*—adopted by H.

<sup>3</sup> H. reads *αἴφνιδια* for *αἴφνιδες*—

<sup>4</sup> H. repeats *οὐπώποτ'* (found once in some MSS.) in lieu of *οὐποτ'* *οὐποτ'*; and adopts *ηδχουν*, found in the same, instead of *ηδχόμην*.

<sup>5</sup> Instead of *πήματα λύματα δειματα*, H. reads *πήματα, λύματα*. But how those nouns could suit with *ψύχειν*, which he renders ‘to blunt,’ I cannot understand.

<sup>6</sup> So H. with MSS. Med. and Vit.; while to show that *ἀν* could follow *πλὴν*, he thus fills up the ellipse—*οὐ δῆτα, πλὴν ἔγωγ' ἀν ἀποστροφὴ αὐτῷ τῆσδε τύχης γενοίμην, λυθεῖς ἐκ δεσμῶν*—as if Prometheus were himself the turning aside of the calamity from Jupiter.

<sup>7</sup> In lieu of *αἱ Φορκίδες*, H. reads *Φορκυνίδες*; a word, he says

Line in Greek Text.	Reference to Bohn's Edit.
849. [After <i>τίθησιν</i> ἔμφρονα H. has placed asterisks to indicate a lacuna; which he says might be supplied by such a verse as	
<i>Παύσας τε μόχθων τῶνδε φίτεύει γόνον.</i>	
And, after causing [her] to cease from these troubles, he begets an offspring.]	
862. [In lieu of Πελασγία δὲ δέξεται θηλυκτόνῳ and ioll. H. would read something like Πελασγία δὲ δέξεται (τὸν ἐγγενῆ στόλον γυναικῶν, νυμφῶν <sup>1</sup> ) θηλυκτόνῳ *Αρεὶ δαμεντῶν νυκτιφρουρήτῳ θράσει—]	
873. μακροῦ λόγου δὲ— But <sup>2</sup> it is the part of a long story .... page 29 line 4	
878-9. ——————ή παλαιγενής μήτηρ.....Τίτανις θεῶν. But the old-born female Titan, <sup>3</sup> the mother of the gods. .... .... .... .... 29 7	
897. [To supply the lacuna in the verse, H. says one might conjecture Μοῖραι μακραιῶνες—]	.... 29 24
903.—στρ. β.	
903. ἐμοὶ δέ γ', ὅτε μὲν ὄμαλὸς ὁ γάμος, ἀφοβος <sup>4</sup> οὐδὲ δεδία μηδὲ τού με κρευστόνων θεῶν ἔρως προσδράκοι ὅμμ <sup>5</sup> ἀφικτον.	
But to me, when <sup>6</sup> marriage is on a level, [it is] without fear; nor am I alarmed; and let not the love of any one of the gods, my superiors, look on me with a look not to be fled from. <sup>5</sup> .... .... .... .... 29 30	

fesses, not found at present in Greek: but which was so formerly, as it is adopted by Ovid, in Met. iv. 742. v. 230. and Lucian, in ix. 626.

<sup>1</sup> Here all the words between the lines are Hermann's own. But what he meant by *τὸν ἐγγενῆ στόλον*, it is not easy to discover.

<sup>2</sup> H. adopts δὲ, the conjecture of Schütz, in lieu of δεῖ—

<sup>4</sup> H. prefers θεῶν found in one MS. to Θέμις in all the rest.

<sup>3</sup> H. has ὄτε, from the conjecture of Pauw and others, instead of ὄτι, and μηδὲ τού for μηδέτι in one MS.

<sup>5</sup> So H. in lieu of ἀφικτον ὅμμα προσδράκοι με in MS. Med., where Salvini was the first to correct προσδράκοι.

Line in  
Greek Text.Reference to  
Bohn's Edit.

907. ἀντιστρ. β.

912-3. ————— *οἷον ἐξαπτύεται**γάμον*How great<sup>1</sup> a marriage is he preparing for  
himself ..... .... .... page 30 line 5949-50. ————— *τὸν ἡμέροις**πόροντα*The person who gave to beings of a day<sup>2</sup> ..... 31 11969. *ἐς τάσδε σαυτὸν πημονᾶς κατούρισας.*To these calamities hast thou brought thyself  
with a favorable wind.<sup>3</sup> ..... .... 31 31972. ἘΡΜ. *κρεῖσσον*—973. *ἢ πατρὶ*—974. ΠΠ. *οὐτως*<sup>4</sup>—990. *ἐκερτόμησας δῆθεν ὥστε παιδά με.*Thou usest heart-cutting words [against me,  
like<sup>5</sup> a child ..... .... .... 32 281041. [H. in Notes says that Schütz would reject all  
the words between λέγειν and σοφῷ, per-  
haps correctly.]1061. *εἴ γ' οὐδὲ εὐχῇ τι χαλᾶ μανιῶν;*If he relaxes not from ravings even in a  
prayer.<sup>6</sup> ..... .... .... 34 19

<sup>1</sup> H. retains *οἷον*; although *τοῖον* had been put beyond all doubt by Elmsl.

<sup>2</sup> H. reads *τὸν ἡμέροις*—But *ἡμέρος* is never used for *ἡμέριος*.

<sup>3</sup> Such is the literal version of *κατούρισας*, which H. has elicited from *κατώρωσας* in one MS. and *κατόρουσας* in another. It would be intelligible only on the supposition that Hermes was speaking ironically. But why Hermes should speak so, it is hard to understand. Moreover, no person could be brought to a calamity by a favourable wind.

<sup>4</sup> Such is the arrangement of the speeches suggested by Erfurdt in 1812, and adopted by H., who says, that Hermes is reproaching Prometheus ironically for his obstinacy; as if irony could be indulged in on such an occasion and by such a person.

<sup>5</sup> So H. in lieu of *ώς παιδί ὄντα με*. But in this formula *ώς*, not *ώστε*, is constantly employed, or else *ώσπερ*, as in Plato, Cratyl. § 6. *ώσπερ παιδίας, ηρᾶς μορμολύττηται*. Georg. § καί μοι, *ώσπερ παιδί,* χρῆ. Theognis, 254, 'Αλλ', *ώσπερ μικρὸν παιδία, λόγοις μ' ἀπατᾷς.*

<sup>6</sup> So H. To this, which is not the worst attempt made on a corrupt text, it may be objected, that people who are mad, are not less so in the

Line in Greek Text.		Reference to Bohn's Edit.
1094. —————— ω Θέμις, ω γῆ,	....	page 35 line 7

---

case of a prayer than in any thing else. Besides the enclitic *τι* could hardly commence the second dipodia in an Anapestic dimeter. H. should have adopted my 'Εν τῷ δὲ τύχης τι χαλῷ μανῶν—' In what misfortune what of madness lose?'

<sup>1</sup> Since some MSS. add Θέμις after πάντων in the next verse, H. has introduced here ω Θέμις, ω Γῆ. But since Θέμις is identified with Γῆ in v. 211, as being one deity with two names, it seems difficult to understand why both should be mentioned here; and still more so, when it precedes the circumlocution ω μητρὸς ἡμῆς σιβας.

## THE SEVEN AGAINST THEBES.

Line in Greek Text.				Reference to Bohn's Edit.
13. —————— <i>ῳς τις ἐμπρεπής</i>				<i>page 36 line 36</i>
	As a person is becoming <sup>1</sup>	....		
25. —————— <i>πυρὸς δίχα,</i>				
	Besides the omens from fire <sup>2</sup>	....	.... 37	11
54. <i>καὶ τῶνδε πίστις οὐκ ὄκνῳ χρονίζεται</i>				
	And the belief <sup>3</sup> in these matters is not retarded by fear.	....	.... 38	6
83-4. <i>ἐλέθεμας πεδία δί' ὄλλοκτυπ, ὡ-</i> <i>τὶ χρίμπτειν βοὰ ποτάται</i>				
	A body-destroying clamour flies through the hoof-rattling plain, so as to strike on the ear <sup>4</sup>	39		9
119. [After <i>λαχόντες</i> H. has marked the loss of a line by asterisks.]				

<sup>1</sup> So H. in lieu of *ῳς τι συμπρεπὲς*—But both readings are equally unintelligible.

<sup>2</sup> So H. renders *πυρὸς δίχα*; referring to Dionys. Hal. A. R. vii. 19. where *δίχα σίτον* is used similarly.

<sup>3</sup> H. adopts *πίστις*, found in Stobæus and one MS. of Aeschylus; which he supports by observing that ‘The Scout ought to say that his account would be confirmed by facts; and not merely that Eteocles would hear the whole matter; for that he had done already.’ But how belief can or cannot be retarded by fear, it is not easy to understand. The common reading, *πύστις*, is the only intelligible one; although some doubt might perhaps arise respecting *χρονίζεται*, which it would be not difficult to settle.

<sup>4</sup> So H. in lieu of *ἐλεθέμας πεδιοπλοκτύπος τι χρίμπτεται βοὰ* in MS. Med.; and while *ῳτὶ* has been adopted from many MSS., Ritschel, in Passow’s Opusc. p. 101, has led the way to *δί’*—With respect to *ἐλεθέμας*, which Lobeck in Paralipom. p. 226, on the authority of Hero-dian, p. 224, denies to be a Greek compound, H. compares it with *ἐλένανς*, *ἐλανδρος*, *ἐλέπτολις*, in Agam. 666. There is however some difficulty in *χρίμπτειν*, which could not thus follow *ποτάται* without *στετεῖ* being introduced, not merely understood.

Line in Greek Text.					Reference to Bohn's Edit.
129—130. —λιταῖσ' σε θεοκλύτοις					
ἀύροῦσαι					
Making a clamour <sup>1</sup> with prayers god-					
heard .... .... ....					<i>page 40 line 25</i>
132. στόνων ἀπύq					
With the voice <sup>2</sup> of howlings			....	....	41 1
133—4. σύ τ', ω Λατογένεια κούρα,					
“Ἄρτεμι φίλα, τόξον εἰτύκαζον.					
And do thou, virgin daughter of Latona, dear					
Artemis, make ready thy bow. <sup>3</sup> .... ....					40 1
147. [After ἐκ Διόθεν, which H. has adopted from					
Rob. in lieu of καὶ Διόθεν, he would supply,					
for the sake of the sense and metre, πέλοι or					
μόλοι; and render ἄγνων τέλος, ‘a pure finish,’					
i. e. ‘free from the wickedness arising from					
the fate of the brother chieftains.]					
155. Although H. has in the text πανδίκας—λίτας,					
yet in the notes he prefers πανδίκως, with					
nearly all the MSS.]					
160. μελόμενοι δ' ἡξετε					
And come ye will <sup>4</sup> to take care	....	....	....	41	2
169. ξύνοικος εἶην τῷ γυναικείῳ φυτῷ					
May I be a co-dweller with any womanly					
plant. <sup>5</sup> .... .... ....				41	28

<sup>1</sup> So H. with Seidler, in lieu of ἀπένονσαι.

<sup>2</sup> In defence of ἀπύq, for ἀύρας, H. refers to Hesych. Ἡπύη φωνή: not aware that the Lexicographer wrote Ἡπύη ἴφωνει.

<sup>3</sup> So H. in lieu of τόξον ἐντυκάζον ‘Ἄρτεμι φίλα’ in MS. Med.: where the credit of correcting εντύκαζον is given to L. Dindorf in Steph. Thes. Gr. ed. Par. under Εὐτυκτος, who refers to Hesych. in Εὐτύκαζον· εὐτυκον ἔχε. But both the correction and reference were made by myself forty-two years ago in the Classical Journal, No. 8, p. 463.

<sup>4</sup> So H. in lieu of ἀριξατε, for the sake of the metre; and he thus rejects, what he formerly suggested, ἐτροφάγμονι, in the strophé, even after it had been praised as an ingenious emendation by Paley. But neither of these critics saw that Aeschylus wrote ἐτροφύλωψ, not ἐτροφώνωψ; for both the Argives and Thebans spoke the same language, but were of different clans.

<sup>5</sup> To this reading H. was led by finding φίλω in some MS. as a var. lect. or gl. for γένει: while the article, he says, could hardly be introduced here before γυναικείῳ.

Line in Greek Text.		Reference to Bohn's Edit.
187,8,9. <i>ἴππικῶν τ' ἀγρύπνεων</i> <i>πηδαλίων διὰ στόμα</i> <i>πυριγενετῶν χαλίνων</i>	And the bits through the fire-produced reins, the rudders of sleepless horses. <sup>1</sup> ....	page 42 line 15
201,2. _____ <i>ἄλλ' οὖν θεοὺς</i> <i>αὐτοὺς ἀλούσης πόλεος</i>	But however, the gods themselves <sup>2</sup> of a cap- tured city .... .... .... ....	42 28
206. <i>πειθαρχία γάρ ἐστι τῆς εὐπραξίας</i> <i>μήτηρ, γονῆς σωτῆρος.</i>	For obedience to rule is the mother of success, which is the saviour of seed. <sup>3</sup> .... ....	42 33
209. <i>ἐστι θεοῖς δ' ἔτ' ἵσχὺς καθυπερτέρα.</i> It is so: <sup>4</sup> but there is still a power superior to to the gods. .... .... .... ....	....	43 1
210-212. <i>πολλάκι δ' ἐν κακοῖσι τὸν ἀμήχανον</i> <i>κάκ χαλεπᾶς δύας ὑπὲρ τ' ὄμματων</i> <i>κρημανεῦν νεφελάν σαιοι.</i>	And oftentimes <sup>5</sup> does it save the person in a difficulty amidst ills and out of a severe calamity, and from clouds hanging over his eyes. .... .... .... .... ....	43 2
223. _____ <i>τάνδε ποτὶ σκοπάν</i> To this look-out <sup>6</sup> —	.... .... .... ....	43 9

<sup>1</sup> Here διὰ στόμα is due to Schütz, and ἀγρύπνων to Seidler. But though the lightning of Jupiter might be called ἀγρυπνῶν βέλος in Prom. 360, the same epithet could hardly be applied to the horses, or chariots, or reins.

<sup>2</sup> H. has adopted Schütz's reading, Αὐτοὺς ἀλούσης, in lieu of τοὺς τῆς ἀλούσης —

<sup>3</sup> So H. in lieu of γυνὴ σωτῆρος.

<sup>4</sup> So H. points with Brunck after 'Εστι.

<sup>5</sup> H. reads κάκ χαλεπᾶς with nearly all the MSS. and substitutes σαιοῖ for δρθοῖ, which Hesych. explains by βοηθεῖ καὶ σώζει. But though the verb is found in that sense in Theognis, 868. and Callimach. H. in Del. 21, it was unknown on the Attic stage.

<sup>6</sup> So H. in lieu of τάνδε ἐξ ἀκρόπολιν, for which one MS. offers τάνδε ἐξ σκοπίαν: and another τάνδε ἐξ σκοπάν.

Line in Greek Text.	Reference to Bohn's Edit.
237. αὐτή συ δουλοῖς καὶ σὲ καὶ πάσας πόλιν. Thou art thyself making both thyself and all the city a slave. <sup>1</sup>	.... .... page 43 line 16
256. Δίρκης τε πηγαῖς ὑδατὶ τ' Ἰσμηνοῦ, To the fountains of Dircé and the waters <sup>2</sup> of Ismenus	.... .... .... .... 44 14
259–261. ————— ὁδὸς ἐπεύχομαι θῆσιν τρόπαια, δάιων δὲ ἐσθήματα στέψω πρὸ ναῶν, δουρίπηχθ ἄγνοῖς δόμοις. Thus I pray, that I will place trophies, and I will put up as an ornament the dresses of the enemy before the temples, fixed by means of spears to the undefiled buildings. <sup>3</sup>	.... .... 44 18
274. δράκοντας ὁδὸς τις τέκνων ὑπερδέουσκεν λεχαιῶν δυσευνάτορας πάντροφος πελειάς. As a dove, altogether a nurse, dreads, on ac- count of her young ones keeping in their nest, serpents, bad partners of her bed. <sup>4</sup>	.... 45 1
296. [Although H. has in the text his own ἄταν, ρίψοπλον ἄταν, adopted by Blomf. and others, yet he prefers in the notes ἀνδρολέτειραν, κακὰν ρίψοπλον ἄταν, in lieu of καὶ τὰν : where it is strange he did not perceive κλαυτάν lying hid.]	
299. [H. has marked by asterisks the loss of a word between εὔεδροι and τε.]	
314. βαρεῖας τις τύχας προταρβῶν <sup>5</sup> Some one in fear for a heavy fate	.... 45 24

<sup>1</sup> H. adopts Wunderlich's Αὐτή συ δουλοῖς καὶ σὲ—

<sup>2</sup> In lieu of οὐδὸς ἀπ' Ἰσμηνοῦ, H. reads ὑδατὶ τ' Ἰσμηνοῦ, as pro-  
posed by De Geel on Eurip. Phœn. p. 151, and similar to L. Dindorf's  
ὑδασὶ τ' Ἰσμηνοῦ—

<sup>3</sup> So H. in lieu of Θήσειν τρόπαια πολεμίων ἐσθήματα Λαφυρα δάιων  
δουρίπηχθ ἄγνοῖς δόμοις Στέψω πρὸ ναῶν. But πρὸ ναῶν and ἄγνοῖς  
δόμοις could scarcely be thus found in the same verse.

<sup>4</sup> H. reads with Bothe and Burney δράκοντας, with Bloomfield δυσευ-  
νάτορας, and with Lachmann λεχαιῶν. But why a single dove should  
fear more than one serpent, it is not easy to explain.

<sup>5</sup> H. reads τις τις for τοι—

Line in  
Greek Text.

Reference to  
Bohn's Edit.

315. *κλαυτὸν δὲ ἀρτιδρόποις*

*ώμοδρόπων νομίμων προτάροιθεν*

It is a thing to be wept for, that females, (like fruit) just plucked before the legal time of plucking— .... .... .... page 45 line 24

318. [Although H. has in the text *τι τὸν φθίμενον γάρ προλέγω*, yet in the Notes he seems to prefer *Tί γάρ ; φθίμενόν τοι προλέγω*, suggested by Blomf.]

328. *πρότι δὲ ὄρκάνα πυργώτις.*

And against [it] is the turreted confining-engine.<sup>2</sup> .... .... .... .... 48 2

329. *πρὸς ἀνδρὸς δὲ ἀνὴρ ἀμφὶ δορὶ καίνεται·*

And man is killed by man about<sup>3</sup> a spear .... 48 3

332. *βλαχαὶ δὲ αἰματόσσου*

*τῶν ἐπιμάστιδίων*

*ἀρτιτρεφεῖς βρέμονται.*

And the blood-stained squallings of children at the breast resound after being just fed<sup>4</sup> .... 48 3

334-338. *ξυμβολέν θέρων θέροντι,*

*καὶ κενὸς κενὸν καλεῖ,*

*ξύννομον θέλων ἔχειν,*

*οὐτε μείον, οὐτὲ ἵσον λελιμμένοι.*

*τῶν ἐκ τῶν εἰκάσαι λόγος πάρα.*

One carrying off [plunder] meets with another carrying [it] off; one empty calls upon another empty, desirous of having a fellow-

<sup>1</sup> H. adopts *ἀρτιδρόποις* from the Schol., and explains *ώμοδρόπα νόμεμα*, 'marriage rites that pluck things immature.' But in a captured city all marriage rites are set at defiance. Besides, *ώμοδρόπα* could hardly thus follow *ἀρτιδρόποις*. What Æschylus wrote, it would not be difficult to discover.

<sup>2</sup> H. omits *πόλιν* after *πυρτί*—But the disorder lies somewhat deeper. For after a city is taken, an *ὄρκάνη πυργώτις* can be no use. Unless, indeed, H. understood by *ὄρκάνα πυργώτις*, as Paley does, 'murus turribus distinctus,' who refers to Thucyd. iii. 23. It was then not without reason, that Blomfield proposed to finish the strophe with the distich, which at present commences it. See at v. 340.

<sup>3</sup> So H. inserts *ἀμφὶ* between *ἀνὴρ* and *δορὶ*.

<sup>4</sup> H. adopts *ἀρτιτρεφεῖς* furnished by MS. Med. But *infanta* after being just fed are quiet rather than noisy.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

ravager, while they are hankering for neither less nor equal than them. From these things there is a reason to conjecture.<sup>1</sup>

page 46 line 5

340,1. παντοδαπὸς δὲ καρπὸς χαράδις πεσὼν ἀλγύνει  
κυρῆσας πικρόν γ' ὅμμα θαλαμηπόλων

And fruit of all kinds falling to the ground  
pains, on meeting with the sad eye of persons  
attending on bed-chambers.<sup>2</sup>

.... .... 46 8

344-349. δμωῖδες δὲ καινοπήγμονες νέαι,  
τλῆμον αἴσιν αἰχμάλωτον  
ἀνδρὸς εὐτυχοῦντος, ὡς  
δυσμένους ὑπερτέρουν,  
ἔλπις ἔστι νύκτερον τέλος μολεῖν,  
παγκλαύτων ἀλγέων ἐπίρροθον.

And there [are] young maid-servants new to calamity, to whom there is an expectation that a consummation will come in the night, miserable, spear-taken, by a man successful, as being a superior enemy, to be reproached for pains to be much lamented.<sup>3</sup>

.... 46 12

354. εἰσι' ..... μαθεῖν.  
Will go to learn.<sup>4</sup>

<sup>1</sup> Such is the literal translation of the text of H.; whose Latin version is—‘Præda onustus alii rapta ferenti obvius est; vacuus vacuum adocat; nec minus nec tantum, quantum illos, quos ferentes aliquid vident, rapuisse conjiceret licet sed plus cupientes.’ But such a meaning cannot be elicited from the Greek.

<sup>2</sup> By θαλαμηπόλοι perhaps H. understood, as Paley does, ‘rei penariae prefecti’—a meaning however, which that word does not and could not bear; and even if it could, I cannot understand why store-keepers should feel more pain in seeing fruit fall to the ground during a time of war than in peace.

<sup>3</sup> Such is the English translation of the Latin version made by H. of his own Greek text; where he has preferred τλῆμον αἴσιν αἰχμάλωτον, elicited from τλῆμονες εἰναντίναν αἰχμάλωτον, to his former alteration τλάμον' εἰνάντιναν αἰχμάλωτον, adopted by Schütz and Dindorf, and the truth of which, says Paley, cannot be doubted. For not one of those editors have seen the objections which H. has himself brought forward.

<sup>4</sup> So H. retains εἰσι', furnished by the MSS. But as Eteocles is entering on the stage, the verb should be ὥστε; while as regards the syntax, μαθεῖν could not thus follow εἰσι' with the ellipse of ὥστε—

Line in Greek Text.	Reference to Bohn's Edit.
355. σπουδὴ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα. And haste does not place fitly <sup>1</sup> the foot of this person. .... .... .... .... page 46 line 22	.....
373-375. βοῶ παρ' ὄχθαις ποταμίας, μάχης ἐρῶν, ἴππος χαλινῶν δ' ὡς κυασθμαίνων βρέμει, δύτης βοήν σᾶλπιγγος ὥργαινει μένων. He is clamorous by the river's banks, eager for battle, and as a steed, breathing against the bit, snorts, when, waiting for the sound of the trumpet, it is in a rage. <sup>2</sup> .... .... 47 12	.....
381-3. καὶ νύκτα ταυτην . . . . . τάχις δὲ γένοιτο μάντις ἡ ἀνοίᾳ τινι. And this night.....may perchance become silliness to some one. .... .... 47 20	.....
396. Δίκη δ' ὁμαίμων κάρτα νιν προστέλλεται And justice of the same blood <sup>3</sup> sends him very much forward. .... .... .... .... 48 3	.....
399,40. ———————ώς δικαίως πολέως πρόμαχος ὅρνυται <sup>4</sup> Since justly he rushes forward to fight for the city .... .... .... .... .... 48 8	.....
405. γίγας ὁδὸς ἀλλος This is another giant— <sup>5</sup> .... .... .... .... 48 13	.....

<sup>1</sup> So H. understands the words *οὐκ ἀπαρτίζει*, which he formerly altered into *οὐ καταργίζει*, with the approbation of Schlitz, Wellauer, and of myself in Poppo's Prolegomena, p. 271.

<sup>2</sup> Here H. has altered *μένει.....όρμαινει—μένων* into *βρέμει.....όργαινει μένων*. A war-horse is not however excited to anger while waiting for the sound of the trumpet, but in being held back, after it has been heard.

<sup>3</sup> Here H. adopts *ὁμαίμων* the reading of many MSS., and *τὸ τῆς ξυγγενείας δίκαιον*, the explanation of the Scholiast; which I cannot understand.

<sup>4</sup> H. retains *δικαίως*, by which he perhaps understood, as Paley does, 'in a just cause,' or 'under that justice, which had sent him forward.'

<sup>5</sup> H. retains *Γίγας ὁδὸς ἀλλος*, and refers to the proverbial 'Αλλος οὐτος 'Ηρακλῆς'. But as there were many giants, and only one Hercules, this reference to the proverb is scarcely in point.

Line in Greek Text.	Reference to Bohn's Edit.
410, 11. οὐδὲ τὴν Διὸς ἔρυν πεδὼ σκῆψασαν ἐμποδὼν σχεθεῖν. And that not even the contest of Zeus, rushing like a bolt to the ground, has stoppt him in the way. <sup>1</sup>	.... page 48 line 18
416. τίς ξυστήσεται ; Who shall stand with him ? <sup>2</sup>	.... 48 25
422. δρῶν παρεσκευασμένος, Δ, θεοὺς ἀτίξων . . . θυητὸς δν, ἐς οὐρανὸν πέμπει γεγωνὰ Ζηνὶ κυμάνον τ' ἔπη. Prepared to do acts, which, while dishonouring the gods.....he being a mortal, sends words to heaven, loud speaking [and] swelling like waves, to Zeus. <sup>3</sup>	.... 49 1
434. κεραυνὸν δέ νιν βέλος κασχέθοι And may the thunderbolt restrain him. <sup>4</sup>	.... 49 13
453,4. σὺν τύχῃ δέ τῷ καὶ δὴ πέπεμπται. And with some fortune suppose him sent. <sup>5</sup>	.... 49 30
462. ἐπείχομαι τῷδε μὲν εὖ τελέσαι, I pray that <sup>6</sup> to this person thou mayest grant a a good end.	.... 50 7

<sup>1</sup> Such is the literal English version of the text of H.; although his own in Latin is—‘Neque se Jovis iram impedimenti loco habiturum.’ But ‘Ἐργις is not ‘Ira,’ nor can the aor. 2. σχεθεῖν have a future meaning without ἀνά, as Elmsley remarked long ago.

<sup>2</sup> H. retains *τις ξυστήσεται*, and rejects *ξυμβίζεται* preserved by Plutarch; for *ξυστήσεται* in v. 490, and *ξυστησομαι* in v. 653, are found in a similar sense.

<sup>3</sup> Such is the literal version of the text of H., who has altered θεοὺς into & θεῷς, for reasons which he has not given, nor I can discover.

<sup>4</sup> So H. by altering ἐπισχέθοι into κασχέθοι, i. e. κατασχέθοι; but he has not shown how *kata* could be thus abbreviated into *ka* in dramatic Greek, although it is into *kar.* in the case of κατθαυών.

<sup>5</sup> H. unites σὺν τύχῃ δέ τῳ with καὶ δὴ πέπεμπται. But καὶ δὴ always begins a sentence.

<sup>6</sup> H. has altered ἐντυχεῖν into εὐ τελέσαι, to avoid the inelegant union of ἐντυχεῖν and δυστυχεῖν, and to equalize the syllables in the antithetic verses. But what inelegance there is in εὐτυχεῖν, thus opposed to δυστυχεῖν, it is difficult to discover.

Line in Greek Text.	Reference to Bohn's Edit.
481. [Although H. has retained in the text φόβος κομπάζεται, yet he prefers in the Notes φόνον ('murder') κομπάζεται.] ....	page 50 line 23
495. [After φλέγον H. thus arranges the verse, 'Υπερβίω δὲ—Σταδίος—Τοιάδε—Πρὸς τῶν— rejecting with Dindorf Κούπω τις—and Εἰ Ζεὺς γε.] ....	50 34
512,13. —————— <i>Síq</i> δορός	
By the might of his spear. <sup>1</sup> ....	51 16
531. [There is no need, says H., for supposing with Dindorf that some verses have been lost. It is only requisite to transpose 532, 533. This very notion was first promulgated by Paley, of whom H. however has taken no notice.]	52 8
535. —————— χεῖρ δὲ δρᾶ τὸ δράσμον But his hand looks to what is to be done. <sup>2</sup>	52 12
538. [Although H. has retained ρέοντας, 'flowing,' in the text, in the Notes he prefers θοροῦντας, 'rushing—'] ....	52 15
541,2. ἔξωθε δὲ εἴσω τῷ φέροντι μέμψεται, πυκνοῦ κροτησμοῦ τυγχάνοντο ὑπὸ πτόλιν. But she will find fault with the person bearing her from without to within, <sup>3</sup> when she meets with a frequent battering under the city. ....	52 19
543. —————— ἀ ἀν ἀληθεύσαιμ' ἔγώ Which points I will make true. <sup>4</sup> ....	52 20

<sup>1</sup> H. adopts δορός from five MSS. in lieu of Διός.

<sup>2</sup> H. by rendering ὄρα, 'respicit,' i. e. 'curat,' avoids the necessity of reading with Maurice Haupt χεῖρ δὲ δρᾶ τὸ δράσμον: who should have suggested χεῖρ δὲ ἐρεῖ τὶ δρῶσ' ἀρ' ἦν—for thus the hand, that will tell what it has been doing, is properly opposed to the mouth, that boasts of what will be done.

<sup>3</sup> H. reads ἔξωθε δὲ εἴσω in lieu of ἔξωθεν εἴσω—He conceives, however, that a verse has been lost before ἔξωθε.

<sup>4</sup> So H. in Opusc. iv. p. 383, which Ahrens has attributed to Seidler; while Paley has taken it to himself, observing that ἀληθεύειν governs an accusative in Eurip. Hippol. Fr. 15. Χρόνος δέρπων πάντας ἀληθεύει φλεῖ. But he was not aware that, as πάντα is governed by δέ in δέρπων, the sense is, 'Time, creeping through all things, is wont to be found true.'

Line in Greek Text.	Reference to Bohn's Edit.
555. [Although H. has retained this verse in the text, yet in the Notes he rejects it as spurious, dissatisfied with <i>τῶν κακῶν</i> , for which he would read <i>πημάτων</i> , 'calamities' not aware that the poet wrote <i>τὸν κακῶν διδάσκαλον</i> , similar to the preceding <i>τὸν ἀνδρόφορτην, τὸν πόλεως ταράκτορα</i> —] ....	page 52 line 29
557,8. <i>καὶ τὸν σὸν αὐθὶς ἐσ πατρὸς μοῖραν κάσιν ἐξυπιάζων ὄμμα—</i> And again upon your brother, with reference to your father's fate, throwing haughtily his eye— <sup>1</sup> .... .... .... .... 52    31	
559. <i>δυσεκτέλευτον τοῦνομ' ἐνδατούμενος</i> Dividing his name with its ill-fated end <sup>2</sup> .... 53    1	
573. <i>οὐ γὰρ δοκεῖν ἄριστος.....θὲλει.</i> For he does not wish to seem to be the best <sup>3</sup> .... 53    13	
582. [H. with Porson and others considers this verse to be interpolated from some other play.] .... 53    21	
603. <i>γέροντα τὸν νοῦν, σάρκα δ' ἡβώσαν φύει</i> He produces <sup>4</sup> an old intellect, but youthful flesh. 54    11	
633. — <i>σὺ δ' αὐτὸς γνῶθι· ναυκλήρει πόλιν</i> But do thou thyself determine; rule then the ship <sup>5</sup> s of the state. .... .... .... 55    8	
648. <i>Δίκη προσεῖπε</i> Justice addressed him. <sup>6</sup> .. .... .... 55    22	

<sup>1</sup> H. after thus altering *καὶ τὸν σὸν αὐθὶς πρόσμορον ἀδελφεὸν* found in some MSS., and *πρόσπορον* in others, and adopting Schütz's *ὄμμα* for *ὄνομα*, ought to have shown what meaning *αὐθὶς* could have in this place; and how the Messenger could even hint to Eteocles the fate of his father, in whose ill-treatment both the sons had an equal share; or, granting that the Messenger merely repeated what he had heard, why Amphiareus should have reproached Polynices for his bad behaviour to Oedipus at all.

<sup>2</sup> H. has altered *δις τ' ξν τελευτὴν* into *δυσεκτέλευτον*, to which he was led, no doubt, by Schütz's *δυσεντέλευτον*, whose name however is not mentioned.

<sup>3</sup> H. retains *ἄριστος*—

<sup>4</sup> H. has adopted Wellauer's *φύει* for *φύσει* in MS. Med.

<sup>5</sup> So H. by altering *ναυκλήρειν* into *ναυκλῆρει*—

<sup>6</sup> H. with Paley retains *προσεῖπε*—

Line in Greek Text		Reference to Bohn's Edit.
657. πτερῶν προβλήματα	...	page 55 line 31
Protection against arrows. <sup>1</sup>		
658. ὅμοιος τῷ κάκιστῳ αὐδωμένῳ	55	34
Like to him who has spoken most wickedly. <sup>2</sup>		
664-5. [Although H. retains in the text the common arrangement, yet in the Notes he would change the order of the verses, as suggested by Schütz, and read, Εἰπερ—Κακῶν—Ἐστω, which he thus explains in Latin: "Sane declinarem fratrem, si malum hoc, non punire ferocientem, sine turpidine ferre possem; sed, quæ mala simulque turpia sunt, non dicas laudanda. Esto; congregiar cum fratre; solum enim apud inferos lucrum est, i. e. in morte." But I do not perceive how such a sense can be obtained from the Greek.]	.... 55	39
676,7. τελεῖν . . . . .		
ὅμμασιν προσιζάνει	.... 56	11
Sits on my eyes—to accomplish <sup>3</sup>		
680,1. κακὸς οὐ κεκλή-		
σει, βίον εὖ κυρήσας.		
Thou wilt not be called a coward, having thyself well as regards life. <sup>4</sup>	.... 56	13
681. [Although H. retains in the text ὅταν ἐκ χερῶν, yet in the Notes he prefers ἀφ' ὅτου χερῶν, 'from whose hands']	.... 56	16
686-9. νῦν ὅτε σοὶ παρέστακεν ἐπεὶ κλυδῶν ληματος ἀν τροπαιά χρονίᾳ μεταλλ- ακτὸς ἵσως ἀν ἔλθοι χαλαρωτέρῳ πνεύματι· νῦν δὲ ἔτι ζεῖ.		
Now is it in your power (i. e. to avoid death);		

<sup>1</sup> H. reads with some MSS. πτερῶν; and refers to Lycophr. 56. Τοῖς Τενταρεῖοις βουκόλον πτερώμασιν, which Eustathius on Ιλ. p. 172, 30, explains by τοὺς Τεντάρους Σκύθους δίστοις.

<sup>2</sup> So H. by taking αὐδωμένῳ in an active sense.

<sup>3</sup> Such is the literal version of τελεῖν in the text of H.; who says however in the Notes that τελεῖ is joined with ὅμμασιν προσιζάνει, because the sense is, 'it admonishes me.' But such a sense cannot be elicited from those words.

<sup>4</sup> So H. renders βίον εὖ κυρήσας, which means, he says, 'regulating thy life properly.' But κυρῆν has no such meaning elsewhere.

Line in Greek Text.	Reference to Bohn's Edit.
since the wave, being changed by a late turn of counsel, would perhaps come with a relaxed breeze ; but at present it is boiling. <sup>1</sup>	page 56 line 21
690. ἔξεσσαν γὰρ Οἰδίπον κατεύματα. For the imprecations of Oedipus <sup>2</sup> have caused it to boil. .... .... .... .... 56 24	
697. νίκη γε μέντοι καὶ κακὸν τιμᾶ θεός. With victory however a god honours even the coward. <sup>3</sup>	
704. [Although H. has retained <i>εὐκταῖαν</i> in the text, yet in the Notes he prefers <i>ἀκίπον</i> , 'swift- footed,' not only to preserve a syllabic equality in the measures, but to get rid of <i>εὐκταῖαν</i> , as being superfluous before <i>κατάρας</i> shortly afterwards.] .... .... .... .... 57 2	
717. καὶ γαῖα κόνις— And the dust of the earth. <sup>4</sup> .... .... 57 17	
743,4. μεταξὺ δ' ἀλκάν δι' ὀλίγου τείνει πύργος εἰς Ἀρεῖ. And in the middle space (i. e. between the city and the impending flood) a tower stretches for a short time its protection in war. <sup>5</sup> .... 58 4	
747,8. τέλειαν γὰρ παλαιφάτων ἀρᾶν βαρεῖαν καταλλαγαῖ· For the reconciliations of formerly-spoken curses are heavy, when accomplished. <sup>6</sup> .... .... 58 6	

<sup>1</sup> Such is the English of the Latin version given by H. of his own text ; where he has introduced *κλυδών* for *δαίμων*, and *ἄν τροπαίq* (in the Notes) for *ἄντροπαίq*, and *χαλαρωτέρων* for *θαλερωτέρων*.

<sup>2</sup> So H. renders *ἔξεσσαν*, which he says is in the plural, because *κατεύματα* is a personification, I presume, in the place of *Ἄραι*.

<sup>3</sup> So H. by altering *νίκην* into *νίκη*, and *κακήν* into *κακὸν*—

<sup>4</sup> H. has substituted *γαῖα κόνις* for *χθονία κόνις*, referring to Hesych. *Γαῖα κόνις* ή γῆ.

<sup>5</sup> Such is the English of the Latin version given by H. of his own text ; where he has adopted *ἀρᾶ* found in one MS. as a var. lect. for *εῦρετ*.

<sup>6</sup> H. has adopted Enger's *ἀρᾶν* for *ἀρᾶi*. But he does not explain what is meant by 'the reconciliations of curses.' he thought perhaps that Paley had done so satisfactorily

Line in Greek Text.		Reference to Bohn's Edit.
749,50. ————— τὰ δ' δλοδ πελόμεν' οὐ μάψ ἔρχεται		
But things, which are pernicious, do not come in vain. <sup>1</sup> .... .... .... page 58 line 7		
765. κυρσοτέκνων ὄμμάτων ἐπλάγχθη He wandered from child-meeting eyes. <sup>2</sup> .... 58 17		
767,7. τέκνοισιν δ' ἀράς ἔφῆκεν ἐπικότους τροφᾶς And he sent against his children angry curses on account of his bringing them up. <sup>3</sup> .... 58 19		
773. θαρσεῖτε, παῖδες μητέρων τεθρυμμέναι · Be of good cheer, ye children delicately brought- up of mothers. <sup>4</sup> .... .... .... 58 26		
785-801. [H. has with great acuteness shown that the common arrangement of the verses pre- sents a mass of unconnected ideas, which not a single scholar has hitherto had the talent to perceive; and that not only has one verse been improperly repeated, but that		

<sup>1</sup> Such is the literal version of the text of H., who has adopted *πελόμεν'* from three MSS., and altered from conjecture *παρέρχεται* into *μάψ ἔρχεται*: while his own Latin version is, 'Quæ perniciosa sunt (i. e. pestifera, ut dire) non prætereunt, sed manent.' But how such a meaning can be elicited from those words, I cannot understand.

<sup>2</sup> Here again a literal English version of the text of H. best shows whether it be certainly, as the author himself fancied, or probably, as Paley conceives, a restoration of what Æschylus wrote. The Latin version given by H. of *κυρσοτέκνων* (in lieu of *κρεισσοτέκνων δ' ἀπ'*) *ὄμμάτων ἐπλάγχθη* is, 'privavit se oculis, qui liberis occursuri erant, i. e. visuri eas.'

<sup>3</sup> H. retaining *ἐπικότους*, says with Schütz, that Oedipus was angry with himself for having brought up his children born in incest. But why he should have invoked curses upon his children for an act done by himself, and for which they were not responsible, H. has failed to assign a reason. By *τροφᾶς* is meant, as every one else has seen from the time of the Scholiast on Sophocles Ed. 1375, to that of Paley, the food which was sent insultingly by the sons to their blind father.

<sup>4</sup> H. has altered *τεθρυμμέναι* into *τεθρυμμέναι*, to answer to the explanation of the Schol. δειλαὶ ὑπὸ μητέρων ἀπαλῶς τεθραμμέναι. But why any allusion should be made to the delicate manner, in which the young ladies of the Chorus had been brought up by their mothers, is difficult to understand.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

the lines were probably written originally in  
the following order :—

ΧΟ.	<i>τί δ' ἔστι πρᾶγμα</i>	.	.	.	.	.	.	.	page 59}	line 3
ΑΓΓ.	<i>πόλις σέσωσται</i>	.	.	.	.	.	.	.	to 16	
ΧΟ.	<i>τίνων ; τί δ' εἴπας</i>	.	.	.	.	.	.	.		
ΑΓΓ.	<i>φρονούστα νῦν ἀκουσον.</i>	<i>Οἰδίπου γένους—</i>								
ΧΟ.	<i>οἵ γά τάλαινα</i>	.	.	.	.	.	.	.		
ΑΓΓ.	<i>πέπωκεν αἷμα</i>	.	.	.	.	.	.	.		
ΧΟ.	<i>ἔκειθι κῆλθον</i>	.	.	.	.	.	.	.		
ΑΓΓ.	<i>ἀνδρες τεθνάστη</i>	.	.	.	.	.	.	.		
ΧΟ.	<i>οὗτως ἀδελφᾶς</i>	.	.	.	.	.	.	.		
ΑΓΓ.	<i>οὐδὲ ἀμφιλέκτως</i>	.	.	.	.	.	.	.		
ΧΟ.	<i>οὗτως δὲ δάιμων</i>	.	.	.	.	.	.	.		
ΑΓΓ.	<i>αὐτὸς δὲ ἀναλοί</i>	.	.	.	.	.	.	.		
	<i>τοιαῦτα χάρειν</i>	.	.	.	.	.	.	.		

800. *ἔξουσι δ', ήν λάβωσιν ἐν ταφῇ, χθόνα*  
And they shall possess the land, which they may  
receive in the tomb.<sup>1</sup> .... .... .... 59 23

801. *πατρὸς καὶ εὐλὺς ἐυσπότμους φρουρούμενοι*  
Guarding [it] according to the ill-fated prayers  
of their father.<sup>2</sup> .... .... .... 59 24

805,6. ——————κάπολολούξω  
*σωτῆρι πολέως ἀσινείᾳ.*  
And raise a shout over the saving non-injury  
of the city.<sup>3</sup> .... .... .... .... 60 2

809,10. *οἱ δῆτ' ὅρθῶς καὶ ἐπωνυμιαν*  
*κλεινοί τ' ἐτέον καὶ πολυνεικεῖς*  
Who rightly according to their appellation both  
truly renowned and very contentious<sup>4</sup> .... 60 4

<sup>1</sup> H. adopts Brunck's *χθόνα* in lieu of *χθονός*.

<sup>2</sup> H. has altered *φρονύμενοι*, into *φρουρούμενοι*, taken rather unusually  
in an active sense. But as *φρουρούμενοι* has everywhere else a passive  
sense, both the new reading and the old must be rejected equally. The  
dramatist evidently wrote *ἔφθαρμένοι*, 'destroyed—'

<sup>3</sup> Such is the literal version of the text of H., who has elicited *σωτῆρι*  
*πόλεως ἀσινείᾳ*, from *πόλεως ἀσινεῖ σωτῆρι*, by the aid of the words of  
the Schol. *ἀσινεῖς ἀβλαβεῖς σωτῆρι* *τοιτο γάρ ἐπίθετον*; for so he  
corrects *ἀσινεῖς* *ἀβλαβεῖς*. *σωτῆρις τοῦτο γάρ ἐπίθετον*. But as  
*ἀσινεῖα* is a noun not found elsewhere, it seems rather hazardous to coin  
it for the occasion.

<sup>4</sup> H. has introduced here from conjecture *κλεινοί τ' ἐτέον* to answer to

Line in Greek Text				Reference to Bohn's Edit.
827. στρ. β. . . . .	833. ἀντιστρ. β. <sup>1</sup>			
829. διπλαῖ μέριμναι, δίδυμοί ἀγανόρεα κακὰ				
Twofold cares; twin evils performed man-				
fully— <sup>2</sup> .... .... ....				page 60 line 17
830. αὐτοφόνα, δίμορα, <sup>3</sup> τέλεα τάδε πάθη,				
These sufferings [are] self-murderous, fatal to				
two, brought to an end .... ... 60				18
831. τί δ' ἄλλο γ' ή πόνοι δόμων ἐφέστιοι;				
What else than labors <sup>4</sup> at the hearth of houses? 60				21
835. —————θεωρίδα				
Which passes the road; <sup>5</sup> .... .... .... 60				24
843. —————πρότερον φήμης				
Before the lament [of the sisters]. <sup>6</sup> .... .... 61				4
860,1. —————τί δὴ διήλλ-				
αχθε σὺν σιδάρῳ;				
What <sup>7</sup> have ye become reconciled by steel? .... 61				16
867. [H. has marked the loss of a line, first noticed by Lachmann, and subsequently by Elmsley.]				

'Ἐτεολῆς, just as πολυνείκεις does to Πολυνείκης: to which he was led by the words of the Scholiast, ἐπωνύμως Ἐτεοκλῆς καὶ Πολυνείκης. But as ἐτεὸν is a word not elsewhere found in Tragedy, he has suggested likewise σύν τ' εἴκεσία—This would be far preferable, were it not that the error lies in Οὐ δῆτ', δρθός—

<sup>1</sup> H. has remarked that Critics have not perceived the antistrophical verses here. Symonds, however, had in the British Review, No. 2, noticed the same fact; and in the Classical Journal, No. 8, p. 464, I had arranged the verses in nearly the same manner as H. has done.

<sup>2</sup> So H. by altering δίδυμάνορα into δίδυμοί ἀγανόρεα—But ἀγανόρεα is not elsewhere applied to an evil act or suffering.

<sup>3</sup> H. reads δίμορα for δίμουρα—

<sup>4</sup> H. omits with Rob. πόνων after πόνοι.

<sup>5</sup> So H. translates θεωρίδα, not 'the sacred ship,' but 'the sacred road,' referring to Hesych. Θεωροί.....λέγονται δὲ καὶ τὴν ὁδὸν, δι' ἣς λασιν ἐπὶ τὰ ιερὰ, θεωρίδα. But the meaning of the gloss is that θεωρίς was united to ὁδός, not that it meant ὁδός by itself.

<sup>6</sup> So H. understands πρότερον φήμης, thus tacitly adopting Paley's 'antequam planctum ordiantur.' But φήμη never has such a meaning.

<sup>7</sup> H. has adopted Lachmann's τί δὴ for ηδη, for the sake of the metre.

Line in Greek Text.	Reference to Bohn's Edit.
870,1. διαντρίαν λέγεις πεπληγμένους καὶ δόμοισιν ἐννέπειν—	
Thou sayest that persons struck are telling even to houses of a blow sent right through. <sup>1</sup> page 61 line 24	
890,1,2. δόμων μὲν ἀχάν ἐπ' αὐτοῖς προπέμπει δαικτήρ γόσι.	
A cutting lament sends forth very much a sound from houses over them. <sup>2</sup> .... 62 4	
909. διαρταμᾶς οὐ φίλας <sup>3</sup> By not friendly butcherings— .... 62 18	
922. ὑπὸ δὲ χώματι And beneath a mound— <sup>4</sup> .... 62 28	
925,6. ἵω πολλοῖς ἐπανθίσαντες πόνουσι γενεάν <sup>5</sup> Alas ! ye who have caused a family <sup>6</sup> to bloom with many troubles. .... 62 29	
926. [Although H. has in the text retained τελευτᾶ δ' αἰδή, yet in the Notes he prefers τελευτᾶται δ' 'at last'—For he doubtless perceived that αἰδή would be scarcely intelligible.] .... 62 30	

<sup>1</sup> Such is the literal version of the text of H., which he thus explains in Latin : 'Etiam domum mortifero vulnere percussam esse dicit.' But how such a meaning could be extracted, I confess I cannot understand. And even this text is obtained only by omitting πλαγὰν after λέγεις, and changing δόμοισι καὶ σώμασι πεπληγμένους ἐννέπω into πεπληγ-  
μένους καὶ δόμοισιν ἐννέπειν.

<sup>2</sup> Such is the literal English version of the text of H., which he thus renders into Latin, 'sedium propter eos lamenta meus prosecuitur regum luctus.'

<sup>3</sup> H. with Ahrens, reads for the sake of the metre, διαρταμᾶς in lieu of διατομᾶς : while to meet the objection, that διαρταμῆ is not found in Lexicons, he observes, that 'Lexicons are made from writers, not writers from Lexicons.' But when a word is thus coined by a critic, he should at least show that it carries with it the mark of an authorized mint. How easy was it to read διαι τοῦτος οὐ φίλας—For Aeschylus is partial to διαι in the sense of διὰ in the Choral parts of a drama.

<sup>4</sup> H. adopts Bloomfield's χώματι for σώματι—

<sup>5</sup> H. reads πόνουσι γενεάν and rejects γε δόμους, or γε δόμον, or γε δόμοις found in different MSS.

Line in Greek Text.	Reference to Bohn's Edit.
932. [On this verse, H. has confessed, in a manner that does his memory infinite honour, that he did with singular rashness attempt to arrange the metre here into an antistrophic form; and though his notions have been received by others, both the leader and his followers were all equally in the wrong; and hence he has now adopted the idea, first broached by myself, although ridiculed by him on its promulgation, that verses are frequently found running in pairs of the same or different measures.] .... .... .... page 62 line 36	
939,40. [To suit the measure, as described on v. 932, H. has elicited	
ANT. πρόκεισαι κατακτά	
ANT. Thou liest before [me], after having killed [him].	
from προκείσεται, and inserted from conjecture	
ΙΣΜ. πρόκεισαι φονευθεῖς.	
ISM. Thou liest before [me], after being killed [by him]. .... .... .... 63	8
941. στρ. 957. αντιστρ. <sup>1</sup>	
944. [For the sake of the metre, H. has given <i>ἴω</i> , <i>ἴω</i> δάκρυτέ σύ in lieu of <i>πανδάκρυτε</i> in some MSS. and <i>πολυδάκρυτε</i> in others: where Ritschel in Sched. Critic. suggests <i>πάνδυρτε</i> —and so does Paley likewise.] .... .... .... 63	11
950,1. [Here again for the sake of the metre, H. has given	
ΑΝΤ. ἄχεα δοιὰ τάδ' ἔγγυθεν	
ΙΣΜ. πέλας ἀδελφὰ δ' ἀδελφεῶν,	
and rejected <i>τοιών</i> and <i>ποιών</i> found in different MSS. as being equally inappropriate; and he renders,—	
ΑΝΤ. These double pains are near.	
ISM. Near too the the pair of brothers' ills.] 63	15

<sup>1</sup> Although H. here returns to the ordinary antistrophic form, yet he is enabled to do so only by introducing very arbitrary alterations.

Line in Greek Text.	Reference to Bohn's Edit.
952,3. [H. places here the distich commonly found after v. 976, where he says they are not suited to the train of thought.]	.... page 63 line 16
958,9. [H. thus reads and arranges the speeches.	
ANT. δυσθέα τα πήματα—	
ΙΣΜ. ἔδειξε δὲ οὐρανός ἐμοί.	
ANT. Sufferings sad to behold—	
ISM. Has he shown to me after his exile.]	63      22
962. [H. in lieu of Ἀπώλεσε δῆτα. Καὶ τόνδε ἐνόσφισεν has given	
ANT. "Ωλεσε δῆτα, ναί·"	
ΙΣΜ. Τόνδε δὲ ἐνόσφισεν,	
ANT. Yes, truly he has destroyed.	
ISM. And this one he has deprived.	
But what he understood by those words, he has not informed us.]	.... .... 63      26
965. [In lieu of τάλαν καὶ πάθος in MS. G. H. reads with Schütz in ed. 2. τάλαν πάθος, i. e. 'Wretched is the suffering.']	.... .... 63      29
966. δίπονα κήδε δύμώνυμα	
Cares of the same name for two troubles— <sup>1</sup>	.... 63      29
967. δίνυρα πήματα παλμάτων	
The thoroughly wet calamities of strikings. <sup>2</sup>	63      30
973. [Here H. returns to the system of pairs of verses, mentioned on v. 932.]	.... .... 63      37
981,2. [So reads H. where the asterisks mark the supposed lossof a hemistich answering to ἄναξ Ἐτεόκλεις.]	
ANT. Ιὼ δυσπότιμων	
ΙΣΜ. ἄναξ Ἐτεόκλεις*	
ANT. σὺ δὲ ἀρχαγέτας	
ΙΣΜ. . . . .	
ANT. Alas ! of the unfortunate	
ISM. A king O Eteocles.	
ANT. And thou a chieftain	
ISM. . . . .	.... .... 64      11

<sup>1</sup> H. has given δίπονα in lieu of δύστονα.

<sup>2</sup> Such is the literal version of the text of H., where instead of δίνυρα τριπάλτων πημάτων, he once suggested δι. δεπάλτων πημ—adopted by Dindorf.

Line in Greek Text.		Reference to Bohn's Edit.
984. [Here again H. marks the supposed loss of a whole line, answering to <i>ἰὰ πάντων πολυστονώτατοι.</i> ]	.... .... ....	page 64 line 14
993. στέγων γάρ ἔχθρον— For by bearing up against enemies <sup>1</sup>	....	64 22
1021. —γὰρ αὐτὴν . . . . . ἐγώ— For I myself <sup>2</sup>	.... .... ....	65 16
1025. θάρσει Be of good cheer. <sup>3</sup>	.... .... ....	65 19
1031. οὐδὲ τὰ τοιούτα οὐ δυστείμηται θεοῖς The affairs of this man have not been just now dishonoured by the gods. <sup>4</sup>	.... .... ....	65 27
1034. [After ἔργον ἦν H. thus arranges the speeches. * * * * * KHP. ἐπὶς περαίνει . . . . . ANT. ἐγώ δὲ . . . . . conceiving that a line has been lost, as indicated by the asterisks, which was spoken by Antigone to this effect: 'Who have united in doing wrong with the party insulting him,' in Greek, οἵ γε ξυνηδίκησαν ὑβρίσαντί νυν.]	....	66 6
1051. —τις οὖν ἀνὴρ τὰ πέθοτο Will any one be persuaded of this? <sup>5</sup>	... 66	14
1056. [To preserve a fancied uniformity in this with the following system of Anapæsts, Ritschel in Sched. Critic. p. 13 suggests, what H. is disposed to adopt, the insertion of τῇ Καδμογενεῖ, 'sprung from Cadmus,' after γενεᾷ.]	66	18

<sup>1</sup> H. has adopted στέγων, the conjecture first of Wakefield, then of Dobree and Ritschel, in the place of στυγῶν in some MSS., and of ἔργων, found as a var. lect. in others.

<sup>2</sup> H. has received Pierson's αὐτὴν instead of αὐτῷ—

<sup>3</sup> H. considers θάρσει as a verb, not as a noun dependent on πάρεσται.

<sup>4</sup> So H. has altered οὐ δυστείμηται into οὐ δυστείμηται. But though he is aware that δυστείμην is contrary to analogy, yet such words, he says, are occasionally formed by writers, when they are driven by some necessity to express themselves in a forcible manner.

<sup>5</sup> Such, I presume, is the literal English version of the text of H., which he thus renders in Latin: 'Ecquis ergo ad eum una cum illa adducetur;' a sense that the Greek could not possibly bear, even if the indefinite τις could begin a sentence, or τὰ be put for ταῦτα—suppositions equally at variance with correct Greek.

## THE PERSIANS.

Line in Greek Text.		Reference to Bohn's Edit.
10,11. κακόμαντις ἄγαν δροσλοπεῖται, θυμὸς ἔσωθεν δὲ βανέει.	Highly excited is my ill-foreboding mind, and it growls within me. <sup>1</sup>	.... .... page 67 line 6
12. οἴχωκε νέων Is gone of young men. <sup>2</sup>	.... .... ....	67 8
20. [H. thinks that something has dropped out here, relating to the bowmen, who formed so con- spicuous a portion of the Persian army; and that to this place is to be referred the gl. in in Hesych. Πολλὴ φαρέτρᾳ πολλοὶ τοξόται.]		
96,7. τίς ὁ κραυπνῷ ποδὶ πήδημ' δλις εὐτετῶς ἀνάστων; Who [is] rushing sufficiently <sup>3</sup> easily to a leap with a light foot?	.... .... ....	69 26
98-100. φιλόφρων γὰρ ποτισαίνου- σα τὸ πρῶτον παράγει βροτὸν εἰς ἄρκνας ἄτα, For fawning at first upon a mortal with a friendly feeling does Até lead [him] aside to nets. <sup>4</sup>	....	69 27

<sup>1</sup> H. places here δὲ βανέει, commonly found after οἴχωκε νίον, and rejects ἀνδρα, but without stating where that word came from, which usually precedes βανέει.

<sup>2</sup> H. reads νίων in lieu of νίον—

<sup>3</sup> H. alters πηδήματος into πήδημ' δλις—

<sup>4</sup> H. changes σαινοντα into ποτισαίνοντα to suit partly the metre, and partly προσσαινεῖ in the Schol., and elicits ἄρκνας ἄτα from ἄρκυ-  
σατα in Rob. But he has neglected to state that I was the first in Pref.  
ad Tro. p. xx, to detect ἄτα lying hid here.

Line in Greek Text.		Reference to Bohn's Edit.
101,2. —————— ὑπὲκ . . . .		
To secretly escape <sup>1</sup> —	....	page 72 line 2
111,1. πίσυνοι λεπτοδόμοις πείσ-		
μασι—		
Trusting to slightly-built cables <sup>2</sup>	....	.... 72 8
116,7,8. Περσικοῦ στρατεύματος		
τοῦδε μὴ πόλις πύθηται κένανδρ-		
ον μέγ' ἀστον Σουσίδος		
Let not the state hear that the city of Sardis		
has become widowed by this Persian army. <sup>3</sup>	72	11
119-124. καὶ τὸ Κίσσιον πόλισμ		
ἀντίδονπον ἔσσεται,		
ὅδι,		
τοῦτ' ἔπος γυναικοπληθ-		
ής ὄμιλος ἀπίων, βισσίνοις δ'		
ἐν πέπλοις πέσῃ λακίς.		
And lest the citadel of the Cissians shall be noisy		
in return, Alas ! a crowd filled by women,		
bawling out this word—and [lest] a tearing		
shall fall upon the dresses of byssus. <sup>4</sup>	.... 70	13
151. προπίτνω, προπίτνω—		
I fall down ; I fall down <sup>5</sup> —		
164. ταῦτα μοι διπλῆ μέριμνα φραστός ἐν φρεσίν		
On these points a double care in my thoughts		
is to be spoken of <sup>6</sup> —	....	.... 71 10

<sup>1</sup> H. alters ὑπὲκ—φυγεῖν into ὑπὲκ—φυγεῖν to suit ὑπεκδραμόντα in the Schol.

<sup>2</sup> So H. understands λεπτοδόμοις, as if it were simply λεπτοῖς, not aware that Aeschylus probably wrote λεπτοτόνοις, by the usual corruption of τ into ο, first noticed by Porson on Hec. 788.

<sup>3</sup> So H. renders this passage to prevent the confusion arising from πόλις and ἀστον. But the Persian empire was never called πόλις, nor could τοῦδε be said of an army distant from home.

<sup>4</sup> Such is the English of Hermann's Latin version of his own text; where he has with Paley retained the unintelligible ἔσσεται thus placed between πύθηται and πέσῃ; while γυναικοπληθής ὄμιλος is considered by both critics as put in apposition with πόλισμα.

<sup>5</sup> H. repeats προπίτνω.

<sup>6</sup> H. alters μέριμνα' ἀφραστος into μέριμνα φραστός—and explains φραστός by ' certa,' a meaning that word could not bear.

Line in Greek Text.	Reference to Bohn's Edit.
201. [Although H. has retained "Εψανσα in the text, yet in the Notes he prefers Ψαύσασα—but without assigning any reason for thus intro- ducing an absolute sentence.] .... .... page 72 line 10	
216,17. —————— αἰτοῦ τῶνδ' ἀποροπήν λαβεῖν τάγαθ' ἐκτελῆ γενέσθαι Beg to receive an avertal from these things [so that] good may be accomplished.— .... 72 26	
219—221. —————— πρευμενῶς δ' αἰτοῦ τάδε σὸν πόσιν Δαρείον . . . . . ἐσθλὰ σοι πέμπειν And beg of thy husband Darius this—to kindly send thee good things. <sup>2</sup> .... .... 72 30	
238. πότερα γάρ τοξουλκὸς αἰχμὴ διὰ χερός σφιν ἐμ- πρέπει, Is there a bow-drawn point conspicuous in their hand? <sup>3</sup> .... .... .... .... 73 27	
255. ἄνι' ἄνια, νεοκότα Pain, pain, a thing of new harshness— <sup>4</sup> .... 74 17	
272. πλαγκτοῖς ἐν διπλάκεσσιν In their double cloaks wandering about. <sup>5</sup> .... 74 35	
275—277. ὕϊ <sup>6</sup> ἀπογμον δαῖοις δυσαισαν̄ βοὰν, ὡς πάντᾳ παγκάκως θεοὶ <sup>7</sup> ἔθεσαν Utter a cry for ill-luck [and] for a sad life against the enemy, since the gods have placed affairs on all sides very badly. <sup>8</sup> .... .... 74 39	

<sup>1</sup> H. adopts λαβεῖν from the worst MSS. in lieu of τελεῖν from the best, and rejects δ' found either before or after ἀγαθὰ in all.

<sup>2</sup> H. reads πρευμενῶς, and unites it to πέμπειν—But the number of intervening words would prevent such an union.

<sup>3</sup> H. reads with some MSS. χερός, and elicits σφιν ἐμπρέπει from αὐτοῖς ἐμπρέπει in Schol. MS. Vit.

<sup>4</sup> H. omits κακὰ here, and γε in the antistrophic verse.

<sup>5</sup> H. adopts the interpretation of Sanrade, and refers to Hesych. Διπλάκα· διπλῆν, μεγάλην διπλοῖδα; and he conceives that the description alludes to the large cloaks of the Persians, which were seen floating about on the top of the water.

<sup>6</sup> Such is the literal version of the text of H., who has omitted Πέρσαις after δημαιανῆ, and elicited θεοὶ ἔθεσαν from ἔθεσαν.

Line in Greek Text.		Reference to Bohn's Edit.
292,3. —————τίνα δὲ καὶ πενθήσομεν		
τῶν ἀρχείων ;		
Whom of the leaders of the, flocks <sup>1</sup> shall we bewail ?	.... .... .... page 75 line 15	
308. —————οἵδε ναὸς ἐν μιᾷ πότερος.		75 30
These [were] one falling <sup>2</sup> from one ship.	....	
292. [Although H. has retained in the text ἐπαρχος, yet in the Notes he prefers ὑπαρχος, as being the word usually applied to a Satrap.]	.... 76	7
340. [H. thus arranges the speeches—		
ΑΤ. ἀλλ' ὡδε . . . . .	{ 76    25	
τάλαντα . . . . .	to 30	
ΑΓΓ. θεοὶ πόλιν . . . . .		
ΑΓ. ἐτ' ἄρα . . . . .		
ΑΙΓΓ. ἀνδρῶν γάρ . . . . .		
ΑΓ. ἀρχὴ δέ . . . . .		
and explains ὡδε not 'in this manner,' but 'in this state of affairs ;' referring to Taylor on Demosthen. Mid., p. 627, to himself on Viger, p. 933, and to Schaefer on Dionys. de Compos. p. 414.]		
366. [Although H. retains in the text ἦν προκείμενον, yet in the Notes he prefers δύν προκείμενον : for ἦν, he says, would require εἰ ἔφυγον, not εἰ φεύξοιτο.]	.... .... .... .... 77	15
367. —————ὑπ' ἐκθύμου φρενός.		
From a mind without thought ? <sup>3</sup>	....	77 17
385. [H. has retained πέρπας in the text ; but in the Notes he prefers πέρας found in one very modern MS., as he does in Eurip. Hel. 955, forgetting that an echo is never heard, except where there is a rock, or something similar, to cause a reverberation of the sound.]		

<sup>1</sup> H. reads ἀρχείων with all the MSS., and compares the word with ἀγελεία, the epithet of Pallas, in her character of 'flock-leader,' according to some commentators, but improperly so, says Hesych. in 'Ἀγελείην λείας ἄγονον, οἷον λάφυρα' ἐνοι δέ, ἄγονον τοὺς ἐπὶ πόλεμον δχλοὺς' βίλτιον δὲ τὸ πρότερον.

<sup>2</sup> H. reads πέτος for πέσον. But as πέσος is not a Greek word, the true reading still remains to be discovered.

<sup>3</sup> So H. explains ὑπ' ἐκθύμου —

Line in Greek Text.	Reference to Bohn's Edit.		
411,2. αὐτοὶ δὲ ὁφέλειαν ἐμβολαῖς χαλκοστόμοις παιῶντες ἔθρανον πάτητα κωπῆρη στόδον.			
And they smashed all the oar-fitted fleet, struck <sup>1</sup> by the brazen beaks of their own [ships]. <i>page 78 line 17</i>			
422,3. —————οἰμωγὴ δὲ ὄμοῦ καυχήμασιν			
And the doleful cries [of one party] with the boastings [of the other]. <sup>2</sup> .... .... 78 28			
485. [Although H. has retained in the text ἐνθα δὴ πλείστοι θάνον, yet in the Notes he prefers ἐνθα δὴ πλείστον σίνεις, or something similar.] 80 16			
517. ὦ Ζεῦ βασιλεῦ, νῦν γὰρ Περσῶν O king Zeus ! for now of the Persians <sup>3</sup> .... 81 24			
532,3. πολλαὶ δὲ ἀταλαῖς χεροὶ— μαῖαι γονάδες—			
Many grandmothers with their feeble hands <sup>4</sup> 81 27			
540. —————γόδις ἀκορέστοις. With insatiable moanings. <sup>5</sup> .... .... 81 31			
575. γναπτόμενοι ποτὶ δίνῃ, Lacerated by the whirlpool <sup>6</sup> .... .... 82 16			
653. δάῖον οἶον ἄνακτα Δαρεῖον. King Darius, alone terrible to his enemies. <sup>7</sup> 84 2			

<sup>1</sup> So H. by taking *παιῶντα* in an intransitive sense, which it never has ; for in Prom. 887, the correct reading is *πταιῶντες*—

<sup>2</sup> H. alters *κωκύμασιν* into *καυχήμασιν*, and refers to the Homeric *οἰμωγὴ τε καὶ εὐχωλὴ πέλεν ἀνδρῶν Όλλυντων τε καὶ δλλυμένων*.

<sup>3</sup> H. inserts *γάρ* after *νῦν*, to complete the verse.

<sup>4</sup> So H. elicits *μαῖαι γονάδες* from *μαγνά*, furnished by MS. Vit. and corrects *ἀταλαῖς* into *ἀμαλαῖς* in the Notes ; for *ἀταλαῖς* is retained in the text.

<sup>5</sup> H. reads *ἀκορέστοις* for *ἀκορεστοτάτοις*, that the verses, in which Jupiter, the wives, and the mothers, and the Chorus itself, are spoken of, may end with a paroemiac.

<sup>6</sup> Instead of δὲ ἀλι δεινῆ, H. reads here δὲ δίνῃ (to which he was led by finding δεινᾶ δὲ ἀλι in one MS.,) and in the strophé *πρωτόμοιροι*, furnished as a var. lect. by one MS. likewise.

<sup>7</sup> So H. renders his own text, where he has altered *Δαρεῖον* into *δάῖον*. But how *δάῖον* could mean not 'hostile,' but 'terrible to foes,' he has not explained.

Line in Greek Text.	Reference to Bohn's Edit.
658. ——ἐπεὶ στρατὸν εὐ τόθ ὡδώκει.	
Since he then led the army successfully on its way. <sup>1</sup> ...      ...      ...      page 84 line 5	
668. δέσποτα δεσπότου.	
Lord of a lord— <sup>2</sup> ...      ...      ...      84      6	
670,1. νεολαία γὰρ ήδη κατὰ γὺς ὄλωλεν.	
For the young folks have just now perished beneath the earth. <sup>3</sup> ...      ...      ...      84      12	
676–681. τί τὰδε δυνάστα, δυνάστα, περὶ τὰ σὰ δίδυμα δι' ἀνοιαν ἀμαρτίᾳ πάσα γὰ τὰδ, ἔξεφθινται τρίσκαλμοι νᾶες, ἄναες νᾶες;	
Why, O king, king, from a double error through a want of thought relating to thy affairs, have there perished for this whole land the ships with three benches of oars, that are no ships? <sup>4</sup> 84      15	
684. [Although H. has retained this verse in the text, yet in the Notes he conceives that either a verse has been lost, or that this one is to be inserted after 694, where he proposes to read, Τί δῆ, τί Πέρσαις, in lieu of Τί δ' ἔστι Πέρσαις.]	85      9

<sup>1</sup> H. in the text alters ἐπεδώκει into εὐ τόθ ὡδώκει. But in the Notes he prefers εὐ ἐποδόχει, suggested by Tanaq. Faber. in Epistol. I. 67, p. 223, who refers to Pollux I. 98, κατ' Ἀντιφῶντα ὁ ποδοχῶν ἦ μᾶλλον κατ' ἐμὲ δ' ποδηγῶν; to which H. adds Bekker's Anecdot. Græc. I. p. 297, Ποδοκείν τὸ τῷ ποδὶ κυβερνῆν. But in that case the verse of the strophé, says H., must be altered.

<sup>2</sup> So H. in the text; but in the Notes he prefers Dindorf's δέσποτα δεσποτῶν—For in this expression the second word must be in the genitive plural, as shown by Ἄναξ ἀνάκτων in Suppl. 519.

<sup>3</sup> So H. with Blomf. from one MS. in lieu of κατὰ πᾶσ—

<sup>4</sup> Such is the English of the Latin version given by H. of his own text; where he has altered τάδε δυνάτα δυνάτα περὶ τὰ σὰ δίδυμα διάγοεν ἀμάρτια πάσα γὰ σὰ τάδε ἔξεφθινθ' αὶ into τάδε δυνάτα, δυνάτα, περὶ τὰ σὰ δίδυμα δι' ἀνοιαν ἀμάρτια πάσα γὰ τὰδ ἔξεφθινται, with the aid of περὶ τὰ σὰ in Lips. διάγοεν in Ald. (from which Blomf. elicited δὲ ἀνοιαν) and of δ' ἀμάρτια in MSS. Par. and Ald. and by σῆμα σῆμα with three MSS.

Line in Greek Text.	Reference to Bohn's Edit.
703. προλέγων δύσλεκτα φίλοισιν. By proclaiming things to friends sad to be told. <sup>1</sup> .... .... page 85 line 18	
731. [Although H. retains Πρὸς τόδ' ὡς Σουσῶν—in the text, yet in the Notes he doubts whether Aeschylus did not write Ωστε Σουσίδον—He should have suggested rather Προστάτας Σουσῶν μᾶλ' ἀστυ πᾶν, κένανδρον δν, στένει, i.e. 'the the whole city of Susa, being devoid of men, laments greatly for those, who stood in defence of it.' For μᾶλ' ἀστυ πᾶν κένανδρον δν might easily have been corrupted into μὲν ἀστυ πᾶν κένανδρίαν.] .... .... .... .... 86 22	
738. [Although H. has retained in the text, σεσώσθαι τήνδε, τοῦτ' ἐτήτυμον; yet in the Notes he suspects the author wrote, σεσώσθαι τούτου γ' ἔστ' ἐτήτυμον;] .... .... .... .... 86 35	
752. μὴ πολὺς πλούτου πόνος Lest my great labour in getting wealth <sup>2</sup> .... 87 18	
761,2. οἰον οὐδέπω τόδ' ἀστυ Σουσῶν ἐξερήμωσεν πέσος. Such a falling as never yet made a desert of this city of Susa. <sup>3</sup> .... .... .... .... 87 28	
767. [The verse commonly read here, H. places after 776.] .... .... .... .... 87 33	
772. θεὸς γὰρ οὐκ ἦχθηρεν, ὡς εὔφρων ἔφν. For a god did not hate [him], as it was proper not to hate the prudent. <sup>4</sup> .... .... 88 2	

<sup>1</sup> So H. by altering λέξας into προλέγων, for the sake of the sense and metre.

<sup>2</sup> So H. retains πόνος found in all the MSS. instead of πόρος in Ald. adopted by Porson and Dindorf.

<sup>3</sup> H. has altered ἐξεκίνωσεν πέσον into ἐξερήμωσεν πέσος—But πέσος is not a Greek word, as stated on v. 308. n. 2; and if it were, ἐξερήμωσεν could not be admitted here without the augment; which, if added, would introduce a spondee into the fourth foot of a senarian.

<sup>4</sup> So H. paraphrases the Greek. But the question is not whether it was proper for a god to hate, but what kind of person was the person alluded to. Hence it is evident that the poet wrote—ῆχθηρεν, δν σώφρων ἔφν, where δν is put by attraction for ἐκεῖνος, δε—not ως εὔφρων ἔφν.

Line in Greek Text.	Reference to Bohn's Edit.
775. [The word <i>Márdos</i> , which Rutgersius was the first to alter into <i>Mérdis</i> , is retained by H.; who says that no reason can be assigned, why the person, called by other writers <i>Mérdis</i> , should not have been called <i>Márdos</i> by Aeschylus.] .... .... .... page 86 line 3	
776. [After this verse H. has inserted, as Siebelis suggested, what is commonly found after 767. 87      33 <i>Φρένες γὰρ αὐτοῦ θυμὸν ολακοστρόφουν,</i> to shew more plainly the etymology remarked by the Scholiast, δ' Ἀργαφρένης, δν ἐτυμολόγεις δ' ἀρίας ἔχων φρένας: from whence too H. has given 'Αργαφρένης.]	
779. [After this verse H. conceives with Siebelis that some others are wanting, in which the names of the five other conspirators were introduced; and that one of the missing words is <i>ὑπόξυλος</i> , found in a fragment of the Perinthia of Menander, quoted by the Scholiast on Hermogenes, in Walz's Rhetores Graeci, tom. v., p. 486, and applied, as H. fancies, to Smerdis.] .... .... .... .... 88      6	
783. —————— ἐνέδεις δν ἐνεδά φρονεῖ, Being dumb, has dumb thoughts, <sup>1</sup> .... .... .... 88      9	
806. [H. has marked after this verse the loss of another, in which he conceives the name of Xerxes was introduced.]	
815,16. —————— κούθέπω καιῶν <i>κρηπῆς ὑπεστιν, ἀλλ' ἔτ' ἐκμαεύεται.</i> And not as yet is there of evils a foundation, but it is still being sought after. <sup>2</sup> .... 89      10	
831,2. πρὸς ταῦτ' ἐκεῖνον σωφρονεῖν κεχρημένοι, Wherefore do ye, desirous for him to be wise, <sup>3</sup> 89      24	

<sup>1</sup> H. has adopted Meineke's ἐνεδεῖς ὅν ἐνεδά φρονεῖ, in lieu of νίος ὅν νέα φρονεῖ in MSS. But ἐνεδεῖς is 'dumb,' not 'stupid,' as those Scholars imagined. Aeschylus wrote,—νίος δε ὅν νέ' ἀφρονεῖ, Οὐ μημονεύει τάς ἡμάς ἐπιστολάς.

<sup>2</sup> Such is the version of the text of H., who has altered ἐκπιδεύεται into ἐκμαεύεται.

<sup>3</sup> So H. renders σωφρονεῖν κεχρημένοι, by taking κεχρημένοι in the sense of χρήζοντες, a meaning which that word does not bear elsewhere.

Line in Greek Text				Reference to Bohn's Edit.
836. ————— πάντα γὰρ	....	....	....	page 89 line 29
For in all respects <sup>1</sup>	....	....	....	
849. [Although H. has retained ἀτιμίαν γε in the text, yet in the Notes he would read ἀτιμίαν τὴν παιδὸς, to meet apparently the objection started by Paley.]	....	....	....	90      6
852. ὑπαντιάζειν παιδὶ πειρασώμεθα Let us endeavour to meet [our] son— <sup>2</sup>	....	....	....	90      8
858,9. πρῶτα μὲν εὐδοκίμους στρατιᾶς ἀπε- φανόμεθε <sup>3</sup>	....	....	....	90      15
First we exhibited our armaments in good re- pute— <sup>4</sup>	....	....	....	
859. οἱ δὲ νομίσματα πύργυν πάντ' ἐπεύθυνον— And those who made straight all the tower-like institutions— <sup>5</sup>	....	....	....	90      16
860. [H. has marked the loss of a dactyl, which he says Schwencke has not badly supplied by proposing εὐφρόνας—]	....	....	....	90      18
868. ————— ἀρχόμεναι And are under rule— <sup>6</sup>	....	....	....	90      24
881. [In lieu of ἐκράτυνε, which H. once wished to expunge entirely, he has now given ἐκράτει.]	....	....	....	99      29
884. ————— θεότρεπτα τάδε ἀμφέρομεν— We refer these to the gods, who have turned them— <sup>7</sup>	....	....	....	91      6

<sup>1</sup> So H. renders πάντα, which he retains against Canter's παντὶ, adopted by Schütz and some other editors.

<sup>2</sup> So H. reads in lieu of ἔμῳ παιδὶ πειράσομαι in some MSS., or παιδὶ ἔμῳ πειράσομαι in others, to avoid the elision in παιδὶ ἔμῳ.

<sup>3</sup> H. adopts Wellaver's εὐδοκίμους στρατιᾶς, in lieu of εὐδοκίμου στρατιᾶς, which is without syntax.

<sup>4</sup> Such is the literal version of the text of H., who has altered ηδὲ νόμιμα τὰ into οἱ δὲ νομίσματα—

<sup>5</sup> H. adopts Bloomfield's ἀρχόμεναι for εὐχόμεναι in some MSS., or αὐχόμεναι in others.

<sup>6</sup> So H. renders his own text, where θεότρεπτα is due to two MSS. But how such a meaning can be elicited from these words, I cannot understand.

Line in Greek Text.	Reference to Bohn's Edit.
893. [H. has marked the loss of some words here, which he conceived might be supplied by reading, τὰς ἀμφιρύτους ἢ περὶ νῆσους νηριτοτρόφους ἀπόλωλεν, i. e. 'which have been lost about the islands flowed around, the nourishers of cockles,' or 'winkles': where <i>νηριτοτρόφους</i> has been preserved by Athenaeus, who in III. p. 86. b., quotes that very word from this very play of Aeschylus.] .... page 91 line 14	
922. δαιπαθέα σέβων ἀλίτυπα τε βάρη Honouring the weight [of woes] from sufferings in the fight and blows from the sea. <sup>1</sup> .... 99	2
927. μνχίαν πλάκα κερσάμενος After laying waste the flat surface of bays <sup>2</sup> .... 92	7
929. πάντ' ἐκπεύθον. Be thou enquired of all matters. <sup>3</sup> .... 92	9
938,9. στυφελοῦ θείνοντας ἐν' ἀκτᾶς Striking against the hard beach— <sup>4</sup> .... 92	15
946. τάδε σ' ἐπανερόμαν. These matters have I asked of thee in addition. <sup>5</sup> .... 92	20
954. [After this verse H. was the first to notice the loss of another, as shown by the anti- strophé.] .... 92	27
960. ἵνγα μοι δῆτ' ἀγαθῶν ἔτρων ἴπορίνεις. Thou dost excite in me a desire for brave friends. <sup>6</sup> .... 92	30

<sup>1</sup> H. has altered λασπαθῆ σεβίζων into δαιπαθέα σέβων,—But he has failed to shew that δαιπαθής either is or could be a Greek word.

<sup>2</sup> So H. by reading μνχίαν for μνχίαν.

<sup>3</sup> H. takes ἐκπεύθον in a passive sense. But such is not the sense of πείθεσθαι elsewhere.

<sup>4</sup> H. takes θείνοντας in the sense of τυπτομένους. But θείνειν is always active.

<sup>5</sup> H. adopts Wellaver's τάδε σ' ἐπανερόμαν, in lieu of ἐπανέρομαι in some MSS., and of ἐπαναιρόμην in MS. Par.

<sup>6</sup> For the sake of the metre H. has ὑπορίνεις in the text; but in the Notes he suggests ὑπεγείρεις, in lieu of ὑπομυησκεις.

Line in Greek Text.	Reference to Bohn's Edit.
971,2. ἔταφον, ἔταφον οὐκ ἀμφὶ σκηναῖς τροχηλάτουσιν ὅπειν ἐπόμενοι.	
I am astonished : I am astonished : they are not about the wheel-driven tents following behind. <sup>1</sup> .... .... .... page 93 line 1	
973. βεβᾶσι γὰρ τούπερ ἀκρῶται στρατοῖ They are gone, who were the tip-top of the army. <sup>2</sup> .... .... .... .... 93 3	
976,7,8. ίὸς ίὸς δαίμονες δ' ἔθεντ' ἀδελπτον κακὸν πάγκακον οἴον δέδρακεν ἄτα.	
Woe, woe ! the deities have inflicted an unex- pected ill. How great an ill has Até done! <sup>3</sup> 93 4	
978. [Although H. has retained in the text δι' αἰώνος τύχοι, yet as MS. Med. offers δαίμονος τύχαι, as a var. lect., he conceived, as Dindorf did, that in δαίμονος lies hid δαίμονες. He does not however reject δι' αἰώνος, but merely changes ἀγέρα in the strophé to ἀκρῶται.] 93 7	
1001. καὶ πλέον, πλέον μὲν οὖν And more, more indeed— <sup>4</sup> .... .... 93 30	
1014. οἴμοι, μᾶλα τοι τόδ' ἀλγῶ Woe's me ! greatly am I in pain for this. <sup>5</sup> .... 94 5	
1021,2. ΞΕ. μάραγνα δ' ἀμμερίξεται ΧΟ. οἴμοι, στονύδεσσα πλαγά. XER. And the scourge will be mixed. CHO. Alas ! the moaning blow. <sup>6</sup> .... 94 11	

<sup>1</sup> H. has adopted Wellauer's interpretation, and rejects Valckenaer's ἔταφεν put for ἔτάφησαν.

<sup>2</sup> So H. alters ἀκρῶται, given as a var. lect. in MS. Med., into ἀκρῶται, a word not elsewhere found in Attic Greek.

<sup>3</sup> So H. alters δαίμονες ἔθεντ' ἀδελπτον κακὸν διαπρίπον οἴον δέδρακεν ἄτα into δαίμονες δ' ἔθεντ' ..... πάγκακον.....δέδρακεν—where δέδρακεν is due, as he should have said, to Bothe. But how διαπρέπον could be the gl. for πάγκακον, we are not informed.

<sup>4</sup> H. has changed καὶ πλέον ἡ παπαὶ, into καὶ πλέον, πλέον—He should have suggested rather καὶ πλέον ἡ παπαὶ μόλε (for μὲν οὖν are quite useless) and in the strophé, τόνδε δ' διστοδέγμονα.

<sup>5</sup> So H. reads in lieu of οἱ μᾶλα καὶ τόδ' ἀλγῶ.

<sup>6</sup> Such is the literal version of the text of H., who has altered μέλαινα into μάραγνα, referring to Cho. 370, μαράγνης δοῦπος ικνεῖται. But

Line in  
Greek Text.

Reference to  
Bohn's Edit.

1023. καὶ στέρν' ἀρασσε καὶ βόα τὸ Μύσιον.

And strike thy breast and roar out the Mysian  
[strain]. .... .... .... page 94 line 13

[1093 and foll. H., who once asserted that all the  
verses from here to the end of the play  
formed an Epode, has now arranged them into  
four strophés and antistrophés, in the manner  
following:—

ΣΕ. βόα νὺν ἀντίδονπά μοι·	στρ. η'. { 94	27
ΧΟ. οἰοῖ, οἰοῖ.		to 37
ΣΕ. αἰλακτὸς ἐς δόμους κίε.	ἀντιστρ. η'.	
ΧΟ. *αἴαī, αἴαī.*		
ΣΕ. ίώ, ίώ, Περσὶς αἴα δυσβαῦκτός.	στρ. θ'.	
ΧΟ. ίωά δη̄ κατ' δάστυ—		
ΣΕ. ίωά δήγα·		
ΧΟ. ναῑ, ναῑ.		
ΣΕ. ίώ, ίώ, Περσὶς αἴα δυσβαῦκτός.	ἀντιστρ. θ'.	
ΧΟ. γοάσθω* δή, βοάτω—		
ΣΕ. γοάσθω δήγα·*		
ΧΟ. ναῑ, ναῑ.		
ΣΕ. ίη̄, ίη̄.	στρ. ι'.	
ΧΟ. *σήπονται γάρ*		
ΣΕ. ίη̄, ίη̄.		
ΧΟ. *οἱ πάρος* ἀβροβάται		
ΣΕ. ίη̄, ίη̄.	ἀντιστρ. ι'.	
ΧΟ. τρισκάλμοισιν		
ΣΕ. ίη̄, ίη̄.		
ΧΟ. βάρισιν δλόμενοι.		
ΣΕ. *χωρῶν ἐς δόμους πρόπεμπέ με*.	στρ. ια'.	
ΧΟ. πέμψω τοὶ σε δυσθρόδοις γόοις.	ἀντιστρ. ια'.	
But as H. has found it necessary to introduce all the words between the asterisks, for which he confesses he will not vouch, to enable him to fill up the antithetical measures, it seems unnecessary to dwell upon them. See my paper in the Classical Journal No. 22, p. 247.]		

what he meant by *ἀμμεμίζεται*, I must leave for others to discover and unfold.

<sup>1</sup> H. adopts *βόα*, furnished by Eustathius on Dionys. Perig. 791,  
although Hesych. has distinctly 'Επιβόα τὸ Μύσιον.

## THE AGAMEMNON.

Line in Greek Text.	Reference to Bohn's Edit.
7. <i>ἀστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν</i> The stars when they set, and the risings of others. <sup>1</sup>	
10,11. ————— <i>Ἄδε γάρ κρατεῖ</i> <i>γυναικὸς ἀνδρόβουλον ἐλπίζον κεῖρ.</i> For so commands the hoping heart of a woman with the mind of a man. <sup>2</sup>	.... page 95 line 8
14. <i>τί μήν—</i> What else? <sup>3</sup> .... .... .... ....	.... 96 2
45-7. <i>στόλον . . . . .</i> <i>ἥραν στρατιῶτιν ἀρωγάν.</i> Carried their fleet to the aid of the army. <sup>4</sup>	.... 97 8

<sup>1</sup> Such is the English of Hermann's own version of the words 'Αστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν: which Valckenaer was the first to reject as spurious; for he doubtless knew, what the defenders of the line have not known, that *τῶν* never is, and never could be, thus found at the end of a sentence in dramatic Greek; and still less, that it could mean, as H. fancied, 'others;' and, if it could, that the union of *φθίνωσιν* and *ἀντολάς* plainly proves both are to be referred to the same constellations, as shewn by the expression in Catullus:—'Qui stellarum ortus comperit atque obitus.' The verse is omitted by Dindorf.

<sup>2</sup> Such is the English of Hermann's version of *κρατεῖ*, although he confesses that *κρατεῖ* means elsewhere, 'to have power,' not 'to exercise it.'

<sup>3</sup> H. alters *ἴμην* into *τί μήν*, and refers to Etymolog. Leid. MS. quoted by Koen. on Gregor. Corinth. p. 236, *τί μήν*; *τί γάρ*; *τί οὖν*. For *τί μήν* generally means, 'how not?'

<sup>4</sup> So H. understands *στρατιῶτιν ἀρωγάν*. But how *ἥραν* could be united to *ἀρωγάν* without the preposition *εἰς*, we are not informed.

Line in Greek Text.		Reference to Bohn's Edit.
57. [Although H. has altered nothing in the text, yet in the Notes he conceives that a hemistich has been lost after γόνων ὀξειδώσαν, to this effect: 'is greatly enraged'; in Greek, μέγα θυμούσται.]	.... .... ....	page 97 line 15
69. [H. rejects with Paley, οὐτέ δακρύων, and under- stands by ἀπύρων ιερῶν 'sacrifices, which, as being without fire, are of no effect'; an inter- pretation it would be difficult to support; and he says with Bamberger, that there is an allusion to the sacrifice of Iphigenia, which the poet calls θυσίαν ἀδαιτον in v. 140.]	.... 98	5
101,2. —————ἀγανὰ φαίνουσ'		
'Ελπὶς . . . .		
Hope shewing itself mildly <sup>1</sup>	.... 99	1
105. ἀνδρῶν ἐντελέων		
Of men in power <sup>2</sup>	.... 99	4
106,7. Πειθὼ		
ἀλκὰ σύμφυτος αἰών.		
Persuasion, time-born with strength. <sup>3</sup>	.... 99	5
110. —————ξὺν δορὶ πράκτορι ποιῶν		
With the avenging spear of punishment <sup>4</sup>	.... 99	9
114. παμπρέπτοις ἐν ἔδραισιν		
In their very conspicuous seats <sup>5</sup>	... 99	12

<sup>1</sup> H. with Paley takes φαίνουσ' in an intransitive sense; referring to Eurip. El. 1233. 'Αλλ' οἵδε δόμων ὑπὲρ ἀκροτάτων Φαίνουσι τίνες δαιμονες, η θεῶν. But there it is easy to read, Φαίνουσι γένος δαιμονος—while here it would be equally easy to read with Pauw, φανθεῖσ', were it not that Jacobs had already restored the very word of Aeschylus—σαίνουσ'

<sup>2</sup> So H. with Auratus for ἐκτελέων—

<sup>3</sup> Such is the literal version of the text of H., who reads ἀλκῆ for ἀλκὰν—But what those words can possibly mean, I cannot discover, even if we take ἀλκῆ, as H. does, in the sense of 'strength in war.'

<sup>4</sup> H. reads ποιῶν for δίκας, and rejects καὶ χερὶ, which every one else had adopted from Aristoph. Bary. 1289, where this passage is quoted according to Aristophanes the Scholiast.

<sup>5</sup> H. applies ἔδραισιν not to the 'seats' of the Atridæ, but to those of the birds, and refers rather appositely to the verses of Ennius:—'Cedunt de celo ter quattuor corpora sancta Avium præpetibus sece pulchrisque locis dant.'

Line in Greek Text.					Reference to Bohn's Edit.
118. [Although H. has retained in the text λήμασι δισσούς, where he explains δισσούς by 'differing,' a meaning which that word never bears, yet in the Notes he seems to prefer Lobeck's conjecture λήμασι πιστούς, similar to λήματι πιστούς, in Pers. 56.] ....	page	99	line	16	
124.5. πάντα δὲ πύργων κτήην πρόσθετα					
All the wealth of the towers brought together <sup>1</sup> ....	....	....	....	99	20
135. ὀβρικάλοις ἔτι τερπνά, Joyous over the pretty cubs <sup>2</sup> ....	....	....	....	100	5
136. τούτων αἰτεῖ ξύμβολα κρίναι. She begs to decide upon the omens of these things <sup>3</sup> ....	....	....	....	100	8
137. δεξιὰ μὲν, κατάμομφα δὲ φάσματι τῷ στρουθῶν. Favourable indeed, but subject to blame by the omen of the sparrows. <sup>4</sup> ....	....	....	....	100	9
141. νεικέων τέκτονα, σύμφιτον, οὐ δευτήροι φωτός. The framer of contests, cognate, not husband-fearing of a man <sup>5</sup> ....	....	....	....	100	13
158-160. οὐδ', δοτις πάροιθεν ἦν μέγας, οὐ λελέξεται πρὶν ὅν.					
Nor shall he, who was formerly [great], be pronounced to have not been before. <sup>6</sup> ....	101			4	

<sup>1</sup> H. adopts Pauw's πρόσθετα, rendering κτήην 'wealth,' not 'cattle.'

<sup>2</sup> H. alters ὀβρικάλοις τερπνά into ὀβρικάλοις ἔτι τερπνά, and takes τερπνά in the sense of 'delighted,' not 'delighting.'

<sup>3</sup> H. alters κράναι into κρίναι—But what is gained by the alteration it is difficult to discover.

<sup>4</sup> Such is the literal version of the text of H., who says that in the word στρουθῶν, there is an allusion to the other omen, mentioned by Homer about the bird's nest, destroyed by a serpent; as if after the full description of one augury there would be merely an allusion to another.

<sup>5</sup> Such is the literal version of the text of H., who has introduced from conjecture φωτδς, to fill up the lacuna, which he says was first pointed out by Lachmann, who wished to read μῆτιν.

<sup>6</sup> Such is the English of the Latin version given by H. of his own text; where he has altered οὐδέν τι λέξαι, found in MS. Farn. (for MS. Med. has οὐδέν λέξαι) into οὐ λελέξεται. But he has neglected to shew that λελέξεται is used for a future passive, as well as λέξεται.

Line in Greek Text.	Reference to Bohn's Edit.
177. [Although H. retains in the text <i>παλιρόθοις</i> , yet in the Notes he prefers <i>παλιρρόιοις</i> , a word used by Oppian in Halieut. V. 220.]	page 101 line 18
196,7. <i>μαινών παρθενοφάγουσιν</i> <i>πίλας πατρόφους χέρας ρέεθρος.</i> Defiling a father's hands with streams from the murder of his daughter near. <sup>1</sup> .... .... 102	2
199,200. <i>πῶς λιπόναυς γένομαι</i> <i>ξυμμαχίας ἀμαρτῶν;</i> How shall I be deprived of ships, while missing associates? <sup>2</sup> .... .... .... 102	4
202,3,4. <i>πανσανέμον γάρ θυσίας</i> <i>παρθενίον Θ αἵματος αὐ-</i> <i>δῆ περιόργως ἐπιθυμεῖν θέμις.</i> For he (the prophet) says that it is lawful to desire very greedily a sacrifice, wind-staying, and a virgin's blood. <sup>3</sup> .... .... 102	5
224. [To prevent the hiatus in <i>χέοντα τέβαλλ'</i> , H. reads <i>χέοντ' ἀδ'</i> <i>τέβαλλ'</i> , and refers <i>κρόκον βαῖψας</i> , not as Paley does, to the dress for the body, but to that for the head.] .... .... 102	21
228,9,30. —————— <i>ἐπεὶ πολλάκις</i> <i>πατρὸς κατ' ἀνδρῶνας εὐτραπέζους</i> <i>ἔμιχθεν.</i> Since often had they been mixed together in the apartments, well furnished with tables, of her father. <sup>4</sup> .... .... .... 103	1

<sup>1</sup> So H. reads in lieu of *ρέεθροις πατρόφους χέρας βωμοῦ πίλας*, and asserts that *βωμοῦ* came from some interpreter; while, to equalize the measure, he has given "Αργονος for Αργείων in the strophe.

<sup>2</sup> So H. by taking *λιπόναυς* in a passive sense. But the compounds of *λείπω* are not thus used elsewhere. Still less could *ξυμμαχίας ἀμαρτῶν*, 'failing in alliance,' be rendered 'missing my associates.'

<sup>3</sup> Such is the literal version of the text of H.; who has adopted *αὐδῆ*, found in MS. Farn. with the Schol. λέγει ὁ μάντις, and in Med. likewise; where H. reads *δρυγῆ*; τῷ τρόπῳ γρ' αὐδῆ ὁ μάντις δηλονότι, in lieu of τῷ τρόπῳ γάρ αἰδᾶ ὁ μάντις δηλονότι. But how ὁ μάντις could be here understood, we are not informed.

<sup>4</sup> H. alters *ἔμελθεν* into *ἔμιχθεν*, to which he seems to have been led by finding *ἔμελθεν* in MSS. G. and Ald. For, says he, in the time of the Trojan war, young ladies did not amuse their father's guests by singing and playing after dinner was over.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

230. ——————*ἀταίρωτος*

Not raging like a bull.<sup>1</sup> .... .... page 103 line 2

235. [H. says the sense is, 'To those, who sacrificed the virgin, justice brings by experience knowledge of the future'; and he asserts that *ἐπιρρέπειν* is to be taken actively, as in Eum. 875. Οὗτ' ἀν δικαιώ τῇδ' ἐπιρρέπος πόλει Μῆνιν τιν'; and in Theognid. 157, *Zeus γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως*. But in the former passage we must read *ἐπιρρήπτοις*, and in the latter we may read *Zηνὸς γὰρ τὸ τάλαντον*—to which *μὲν γὰρ* in two MSS. seem to lead.] .... .... 103 6

*προκλύνειν δ' ἡλυσιν προχαιρέτω.*

But to hear beforehand a coming, let it beforehand be bidden farewell.<sup>2</sup> .... .... 103 7

239. *τορὸν γὰρ ἥξει σύνορθρον αὐγαῖς.*

For it (the event) will come clearly-speaking with the morning-dawn of light.<sup>3</sup> .... 103 9

240. [Although H. has retained in the text *εἰπραξίς*, yet to meet Lobeck's objection, who denies that *εἰπραξίς* is a correct Greek compound, he

<sup>1</sup> So H. understands *ἀταίρωτος*, referring to Eurip. Med. 91, *εἰδὼν δῦμα τιν ταυρομένην*, and 190, *τοκάδος δίργμα λεαίνης ἀποταυροῦται*. But though Medea had ample reason for being as savage as a lioness, and of bellowing like a bull, yet to the maiden Iphigenia no such description could be applied, but much rather the sense, indelicate though it be, commonly assigned to *ἀταίρωτος*.

<sup>2</sup> Such is the literal version of the text of H., where *ἴπει γένοιτ'* ἀν *ἡλυσις* is rejected as an explanation. But as those words would explain nothing, H. says more correctly, that there would be nothing to find fault with in *Τὸ προκλύνειν δ' ίπει γένοιτ'* ἀν *ἡλυσις, προχαιρέτω*. But in that case, there would be something wanting in the strophé; which it would require no great talent to supply.

<sup>3</sup> H. adopts Wellauer's *σύνορθρον αὐγαῖς*, where *αὐγαῖς* is due to H. himself, in the place of *σύνορθρον αὐραῖς* in three MSS., and *σύνορθρον ἀύραῖς* in two. But as there is nothing to answer to the word 'event,' we must still wait for something better than what has been hitherto discovered. For though Dindorf is content with *σύνορθρον αὐγαῖς*, yet even he has not shown why an event should be said to appear at the dawn of morning, rather than in the middle of the day, or in the evening.

Line in Greek Text.	Reference to Bohn's Edit.
says that one might read <i>εὐ πρᾶξις</i> , so that <i>εὐ</i> might be referred to <i>πελούτῳ</i> . But <i>εὐπρᾶξις</i> , he adds, is defended in Steph. Thes. Græc. ed. Paris, in <i>Εὐθεράπευτος.</i> ] .... page 103 line 9	
240,1,2. <i>τόδ' ἄγχιστον Ἀπίας ὡς θέλει γαῖας μονόφρουρον ἔρκος.</i>	As desires this sole-guarding defence just at hand of the Apian land. <sup>1</sup> .... .... 103 10
246. [Although H. has adopted in the text <i>εἰ τι κεδνὸν</i> , from the conjecture of Auratus, yet in the Notes he says that <i>εἴτε</i> , found in the MSS., may be defended.] .... .... 103 15	
261. —————— <i>ἄπτερος φάτις</i> An unfledged rumour <sup>2</sup> .... .... 104 3	
274. —————— <i>Μακίστου σκοπῷ</i> To the sentinel on Macistus <sup>3</sup> .... .... 104 16	
276. —————— <i>παρῆκεν ἀγγέλου μέρος.</i> Sent on [its] share of the messenger. <sup>4</sup> .... 104 17	
289. [Although H. has adopted Heath's <i>χαρίζεσθαι</i> , in lieu of <i>χαρίζεσθαι</i> , yet he has failed to shew that <i>χαρίζεσθαι</i> is ever found in the passive voice. <sup>5</sup> ] .... .... 104 29	
291,2. —————— <i>καὶ Σαρωνικοῦ πορθμοῦ κάτοπτον πρῶν</i> The promontory conspicuous over the Saronic gulph. <sup>6</sup> .... .... .... 104 32	

<sup>1</sup> H. refers *τόδ' ἄγχιστον ἔρκος* to Clytemnestra, as Schütz had done long ago.

<sup>2</sup> H. understands by *ἄπτερος*, 'immature—'

<sup>3</sup> H. reads *σκοπῷ* for *σκοπὰν* in MSS., and *σκοπᾶς* in Turneb. For the following *ὁ* refers to a person, not to a mountain.

<sup>4</sup> So H. with Paley interprets *παρῆκεν*. But as *παρέναι* never has that meaning, it is evident that Aeschylus wrote something else, which it would not be difficult to discover.

<sup>5</sup> In *χαρίζεσθαι* lies hid *χρονίζεσθαι*, what J. F. Martin has ingeniously detected, as I learn from Paley's note in his recently published edition of this play; who might however have completed the restoration by reading, "Ωτρυν" *ἀθροισμὸν μὴ χρονίζεσθαι πυρός*, 'urged the gathering of the fire to be not delayed,' in lieu of "Ωτρυν" *θεσμὸν*—

<sup>6</sup> Such is the version of H. Paley more closely, 'the promontory that looks down upon the Saronic frith.'

Line in Greek Text.					Reference to Bohn's Edit.
293. ——————ζστ' ἔσκηψεν, εὐτ' ἀφίκετο——					
Until it rushed down like a thunderbolt, when it arrived <sup>1</sup> .... .... .... page 104 line 33					
313. παιδες τεκόντων					
And children [around] the parents, who begat them <sup>2</sup> .... .... .... .... 105 16					
321. [Although H. has in the text ὡς ἀλήμονες, 'like vagrants'; yet in the Notes he prefers ὡς δ' ἀδείμονες, 'like persons without fear,' con- fessing, however, that he has never met with that word elsewhere; and thus, too, after remarking that Schütz had correctly under- stood ὡς δυνδαίμονες in the sense of 'unfor- tunate beings, who have nothing worth guarding'—he has given up his previous ὡς δὲ δαίμονες, adopted by Dindorf.] .... 105 25					
326,7. ἔρως δὲ μή τις πρότερον ἐμπίπτῃ στρατῷ ποθεῖν					
And let no desire fall previously upon the army to desire <sup>3</sup> .... .... .... .... 105 29					
333. τοιαῦτα . . . . . κλύεις. Such thou dost hear. <sup>4</sup> .... .... .... .... 106 2					
336. ——————εὐφρόνως λέγεις. Thou speakest with good thoughts. <sup>5</sup> .... 106 6					
349. τείνοντα πάλαι τόξον— By bending of old his bow— <sup>6</sup> .... .... .... 106 16					
354. ἔπραξαν, ὡς ἔκρανεν. They have done, as he has accomplished. <sup>7</sup> .... 106 19					

<sup>1</sup> So H. in lieu of εἰτ' ἔσκηψεν, εἰτ' ἀφίκετο. But as the flame had been rushing like a thunderbolt all along, it would hardly be described as doing so now for the first time.

<sup>2</sup> H. alters γερόντων into τεκόντων, and refers to a fragment of Sophocles, in Etymol. M. p. 803, 5, Προσῆλθε μητρὶ καὶ φυταλμίψ πατρὶ.

<sup>3</sup> H. retains ποθεῖν, adopted by Victorius from MS. Flor. in lieu of πορθεῖν in two other MSS.

<sup>4</sup> H. adopts Dobree's κλύεις, found subsequently in a MS., for κλύοις.

<sup>5</sup> H. retains εὐφρόνως in lieu of ἐμφόνως, suggested by Stanley, whom Dindorf has followed.

<sup>6</sup> H. retains τείνοντα, in lieu of τείναντα, suggested by Auratus, and adopted by Dindorf.

<sup>7</sup> H. reads ἔπραξαν for ἔπραξεν—

Line in  
Greek Text.

368-363.] πέφανται δ' ἐκύόνοις  
ἀτολμήτως "Αρη,  
πνεότων μείζον ἡ δικαίως,  
φλεόντων δωμάτων ὑπέρφεν,  
ὅπερ τὸ βέλτιστον ἔστω δ' ἀπήμ-  
ατον.

Reference to  
Bohn's Edit.

It has appeared to the descendants of those  
breathing intolerably a greater spirit of Mars,  
than is just, while honors are puffed up very  
much [with wealth]; which thing is indeed  
the best; but let it be from crime.<sup>1</sup>      page 106 line 22

363,4. ——δῶστε κάπαρκεῖν·  
εὖ πραπίδων λαχόντα.

So that a person having obtained by lot good  
sense may be sufficient."      ...      ... 107      3

369,70. βιάται δ' ἀ τάλαινα πειθώ,  
προβουλόπταις ἄφερτος ἄτας.

Bold persuasion, the forecounselling and in-  
tolerable child of crime, forces [a person  
on].<sup>3</sup>      ...      ...      ...      ... 107      6

<sup>1</sup> So H. renders his present text, which differs from what he had suggested at the end of Humboldt's German version. The Greek is πίφανται δ' ἐκύόνοις ἀτολμήτως—ὅπερ, in other respects like the common text. But as he refers πέφανται to the vengeance of Jupiter, of which nothing had been said in the previous paragraph; and as he translates ἀτολμήτως, 'intolerably,' a meaning which that word never bears, and as he renders φλεόντων δωμάτων, 'affluente opibus domo,' where there is nothing in the Greek to answer to 'opibus,' to which ὅπερ in the next sentence is to be referred; and lastly, as he translates ἀπημαντον, 'sine criminis,' not as it means elsewhere, 'sine noxa,' it cannot be said that he has thrown any new light on this obscure passage; especially as he has not shewn why there should be any allusion to the children of persons of haughty bearing and puffed up with wealth, instead of those, who denied that the gods take any care of the impious acts of mortals.

<sup>2</sup> Such, I presume, is the intended version of the words of the text, although H. has separated δῶστε κάπαρκεῖν by a comma from λαχόντα.

<sup>3</sup> So H. renders a passage, which he says has been misunderstood by many. But many will perhaps say, that they cannot even now understand it a bit better than they did before.

Line in Greek Text.		Reference to Bohn's Edit.
372,3. _____οὐκ ἐκρύφθη,		
πρέπει δὲ φῶς αἰνολαμπές, σίνος	Mischief is not concealed, but is conspicuous, a sadly-shining light. <sup>1</sup> ....	page 107 line 8
375. μελαμπαγῆς πέλε.		
δικαιωθεῖς	Is black, when tested for its value. <sup>2</sup>	.... 107 9
394,5. πάρεστι σιγᾶς ἀτίμους ἀλοιδόρους		
αἰσχιστὸς ἀφεμένων ἔδειν.	One may see silence without honour, without abuse from those, who have been deserted most basely. <sup>3</sup> ....	.... 107 23
398,9. εἰνμόρφων δὲ κολοσσῶν		
ἔχεται χάρις ἄνδρι	The beauty of well-formed columns is hated by the husband. <sup>4</sup> ....	.... 108 3
404—6. μάραν γὰρ, εὐτ' ἀν ἐσθλά τις δοκῶν ὅραν,		
παραλλαγάσις διὰ χερῶν		
βέβακεν ὅψις οὐ μεθύστερον—	For when a person fancies he sees pleasant things, vainly does the image depart by slipping through his hands, not afterwards to return. <sup>5</sup> ....	.... 108 5

<sup>1</sup> So H. translates literally the text. But he does not state, what he might have done, that as by 'mischief' is meant the acts of Paris; and as Paris stole Helen away, the poet probably wrote, φῶρ, αἰνολαμπές σίνος.

<sup>2</sup> So H. renders literally the text; where it is strange he did not adopt Blomfield's certain correction, χρυσοῦ for χαλκοῦ.

<sup>3</sup> So H. translates the present text, different from what he had suggested in his book on Metres, p. 432, and in his Notes to Humboldt's German translation; and he says that Orelli on Isocrat. p. 370, and Tafel in Programm. Tubing, 1828, have vainly elicited new readings from σιγᾶς ἀτίμος ἀλοιδόρος ἄδστος ἀφεμένων.

<sup>4</sup> By κολοσσῶν, H. understands the pillars of the house, and even the statues, but not of Helen. But why Menelaus should loathe any statues, except those that brought to his recollection his wife, who had eloped with Paris, H. has not explained.

<sup>5</sup> Such is the version given by H., who says that μάραν is to be united to βέβακεν; not aware that by such an union the very opposite idea to what he intended, would be conveyed; unless μάραν be taken in the sense of μάραιν, which it never is, nor could be.

Line in Greek Text.	Reference to Bohn's Edit.
407. πτεροῦσσ' ὄπαδον' ὑπονου κελεύθοις. <sup>1</sup> With wings attending on the paths of sleep. <sup>1</sup> .... .... .... page 108 line 8	
408,9. τὰ μὲν, κατ' οἴκους ἐφ' ἔστιας ἄχη. τὰ δ' ἔστι καὶ τῶν ὑπερβατώτερα. Some pains are in the house by the hearth ; some too go even beyond these. <sup>2</sup> .... 108 9	
411. [Although H. prefers τλησικάρδιος, yet he con- fesses that τηξικάρδιος (suggested by Auratus, and confirmed by the gl. in MS. Farn. τὴν καρδίαν τηκουσα) would be better suited to the sense. But as ταλαιφρων, he adds, fre- quently means 'wretched,' so πένθεια, 'a sorrowing,' might be called τλησικαρδίος, which is a synonyme for ταλαιφρων.] .... 108 12	
437. [Of two interpretations, suggested by H., the following is preferred. 'The angry talk of the people pays the debt of a curse brought to an end by the people.'] .... .... 109 7	
448. [H. on retaining σσσοις remarks, that the poet has added that word to shew that he is speaking of persons deprived of eyesight and of life. But how σσσοις can be go- verned by βάλλεται he has not shown ; and still less what the loss of eyesight has to do in the case of persons, who are exposed to danger from being spoken of too highly.] .... .... .... .... 109 15	
456,7. εἰ δ' ἐτήτυμος τίς οἶδεν, εἴ τι θεῖον ἔστι μὴ ψύθος. But whether true, who knows ? unless it be some falsehood from a god. <sup>3</sup> .... .... 109 20	

<sup>1</sup> In lieu of πτεροῖς δπαδοῖς, which H. confesses may be explained, he has given πτεροῦσσ' δπαδονσ'. But nothing seems to be gained by the change.

<sup>2</sup> H. adopts Halm's punctuation : Τὰ μὲν . . . ἄχη. Τὰ δ' ἔστι—

<sup>3</sup> H. adopts ἐτήτυμος from Auratus, and reads from his own con-  
jecture, εἴ τι for η τοι.

Line in Greek Text.		Reference to Bohn's Edit.
464,5. πιθανὸς ἄγαν δὲ θῆλυς ὥρος ἐπινέμεται ταχύτορος.	The female decree very credulous ranges with a quick movement. <sup>1</sup> .... ....	page 109 line 24
466. γυναικογήρυτον.....κλέος	A renown bruited by women. <sup>2</sup> .... ....	109 25
467. [H. continues these senarians to the Chorus, as Scaliger was the first to point out. But such a long speech is never put into the mouth of the Choregus. Moreover a line has been evidently lost here, which it would be easy to supply, spoken by Clytem- nestra.]		
470,1. —————εῖτ' ὄνειράτων δίκην τερπνὸν τόδε ἐλθόν φῶς—	Or this light coming after the manner of dreams to delight— .... ....	110 3
474. ὃς οὖτ' ἀναῦδος οὐτε τοι δαίων φλόγα— That neither without a voice, nor lighting a flame by anything <sup>4</sup> .... ....	110 7	
489. —παρὰ Σκάμανδρον ἤσθι— By Scamander didst thou come <sup>5</sup> .... ....	110 23	
490. νῦν δὲ αὐτεῖ σωτῆρ ἴσθι καὶ παιῶνιος But now in turn know thyself a saviour and a healer. <sup>6</sup> .... ....	110 24	

<sup>1</sup> So H. renders ὥρος, which he refers to the decree, issued by Clytemnestra, to make sacrifices in the city for the fall of Troy. But as ὥρος never has such a meaning elsewhere, the true interpretation of the passage, if sound, and its correction, if not, is still to be discovered.

<sup>2</sup> H. adopts, as Klausen had done, γυναικογήρυτον, furnished by two MSS. in lieu of γυναικοκήρυκτον.

<sup>3</sup> So H. renders τερπνὸν—

<sup>4</sup> H. reads οὐτε τοι for οὐτε τοῖ—

<sup>4</sup> In lieu of ἦθες H. reads ὥσθι, not ἤσθι, as found in Marg. Ask., and refers to Elmsley in the Classical Journal No. 17, p. 51.

<sup>5</sup> H. adopts καὶ παιῶνιος, as suggested first by Ashbridge, a friend of Dobree, not by Dobree himself, to whom H. attributes the correction; which he remarks, is almost confirmed by καὶ παιῶνιος in MS. Flor. But as ίσθι would require ὡν, it is evident that we must read ὡν τε in lieu of αὐτεῖ—

Line in  
Greek Text.Reference to  
Bohn's Edit.

503. [Although H. has retained in the text τοῦ δικηφόρου, yet in the Notes he prefers τῆς δικηφόρων.] .... .... .... page 111 line 2

505. [Here, too, H. retains a verse in the text, which Salzmann proposed to omit, as an interpolation from Pers. 813; and so would Herm. have done, had he not been unwilling to desert the authority of MSS.; as if in the case of corrections the authority of MSS. is not always deserted.] .... .... .... 111 3

514. [As Porson had obelized *αὐτόχθονον*, for he knew, what some others do not, that the compounds of *χθῶν* retain the terminations of the simple noun in the oblique cases, H. refers to Lobeck in Paralipom. p. 202; where nothing however is to be found to gainsay the notion of the English scholar; who probably meant to read, as I corrected in the Church of England Quarterly Review, Vol. 7, p. 97:

*Αὐτὸν, χθόν' ἅμα πατρῶον ἐθίριστεν δόμον,*  
Himself and land and father's house de-  
stroyed;

for three persons or things are thus constantly united, as I proved there abundantly; and to the passages already quoted, I should have added Plato, Legg. iv. p. 716. B. *ἴαντόν τε καὶ οἰκον καὶ πόλιν ἀρδην* *ἀνάστατον ἐποίησε.* Ovid, 'Te patriamque domumque Perdat;' who doubtless remembered *Πατρί τε σῷ μέγα πήμα πόλην τε παντί τε δήμῳ*, applied to Paris in I. G. 50, and similar expressions in I. Z. 276. "Ἄστυ τε καὶ Τρώων ἀλόχον καὶ νήπια τέκνα: and 283, Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν; 448, ὅτ' ἀν ποτ' δόλῳη *"Ιλιος ἵρη Καὶ Πριάμος καὶ λαὸς ἔϋμμελίω Πριάμοιο.*]" .... .... .... 111 11

515. [As the word *άμάρτιον* is not elsewhere found in correct Greek, H. has edited *θάμαρτια*, which, he says, is the contracted dual for τῶ *άμαρτια*, to be referred to *άρπαγην* and *κλοπὴν.*] .... .... .... .... 111 13

Line in Greek Text.	Reference to Bohn's Edit.
517. [To avoid the lengthening of the penultima in <i>τεθνάναι</i> , which never takes place in correct Greek, H. would read : ....	page 111 line 15
Χαίρω τε τεθνάναι δ' οὐκ ἐτ' ἀντερῷ θεοῖς, or, what he deemed preferable :	
Χαίρω· θεοῖσι τεθνάναι δ' οὐκ ἀντερῷ	
523. πόθεν τὸ δύσφρον τοῦτ' ἐπήν στίγος φρενῶν ; From whence has arisen this ill-feeling of hate in [your] mind ? .... .... .... 111 25	
534. σπαρῆσας παρήξεις Rare arrivals— .... .... .... 118 8	
534,5. _____ τὶ δ' οὐ στένοντες, οὐ κλαίοντες, ἥματος μέρος ; In what part of the day were we not groaning [and] weeping ? .... .... .... 112 9	
538. _____ γῆς λειμωνίας Of the meadowy land <sup>4</sup> .... .... .... 122 13	
539,40. _____ ἔμπεδον σίνος ἐσθημάτων τιθέντες ἐνθρόνον τρίχα. Causing the hair [of men] with wild animals in it [to be] a firm destruction of garments. <sup>5</sup> 112 14	
546,7. παροίχεται δὲ τοῖσι μὲν τεθνηκόσι τὸ μῆποτ' αὖθις μῆδος ἀναστῆναι μέλειν. And it has passed by for the dead [to complain]	

<sup>1</sup> H. after Emper has converted *στρατῷ* into *φρενῶν*—a conversion too violent to be admitted for a moment.

<sup>2</sup> So H. understands with Schütz *παρήξεις*. But there is not, and there could not be, such a word as *πάρηξεις*. For all words ending in —ξεις, are derived from the 2d pers. sing. of the perf. pass. Now as ἥκω has no perf. pass., there could be no such derivative as ἥξεις. H. refers indeed to ἥξεις, furnished by Antiautistic. Bekker. p. 99, 14, in Eurip. Tro. 396. But the grammarian had evidently a faulty MS. or else he supposed that ἥξεις could be contracted in ἥξις.

<sup>3</sup> H. adopts Stanley's οὐ κλαίοντες in lieu of οὐ λαχόντες—

<sup>4</sup> H. adopts with Blomf. Schütz's λειμωνίας.

<sup>5</sup> Such is the literal version of the text of H., who unites *τιθέντες* with *δρόσοι*, because the poet, he says, was thinking of *δυμβροι*. But though *δυμβροι* (showers) fall from the sky, they do not, like dew, rise from the earth. He applies likewise *τρίχα* to the hair of the troops, referring to Soph. Aj. 1207, where the Chorus speak of their lying with their hair wet with dew near the tent of their leader.

Line in Greek Text.		Reference to Bohn's Edit.
and, even if it were conceded, to wish to rise again. <sup>1</sup>	.... .... ....	page 112 line 19
555,6,7. Τροίαν ἐλόντες δῆποτ' Ἀργείων στόλος θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐπασθλευσαν ἀρχαῖον γάρον.		
The expedition of the Argives has, after taking at one time Troy, nailed up these spoils to the gods, who are in Greece, in their temples a long-lasting honour. <sup>2</sup>	.... .... ....	112 27
558,9. τοιαύτα χρὴ κλύοντας εὐλογεῖν πόλιν καὶ τοὺς στρατηγούς—		
Such things it behoves a city on hearing to glorify both the leaders. <sup>3</sup>	.... ....	112 29
563,4, δόμοις δὲ ταῦτα καὶ Κλυταιμνήστρᾳ μέλειν εἰκὸς μάλιστα, σὺν δὲ πλούτιζεν ἔμε.		
Of these things it is most reasonable for houses and Clytemnestra to have a care, and to enrich me with them. <sup>4</sup>	.... ....	112 34

<sup>1</sup> So H. would fill out the sense of the passage, which, from its brevity, he says, is rather obscure. But had Aeschylus meant so to express himself, he would probably have written something to this effect:

Παροίχεται δὲ τοῖσι μὲν τεθνηκόσιν  
Τὸ μῆποτ', εἴ θεοὶ δοίεν, ἀνστήναι θίλειν.

in English,

From the dead has pass'd by e'en the wish to rise  
Again, should so gods grant.

instead of Τὸ μῆποτ' αἰδήις μηδ' ἀναστῆναι μέλειν.

<sup>2</sup> Such is the literal and scarcely intelligible version of the text of H., who takes both here and on Soph. CEd. C. 1632, *ἀρχαῖον* in the sense 'long-lasting,' a meaning that word never bears, nor could bear.

<sup>3</sup> So H. unites *κλύοντας* with *πόλιν*, by a violation of syntax, in which, he says, the poet was permitted to indulge, when he put words into the mouth of a person in humble life; and hence too he asserts that, instead of *τὸν Δία*, the periphrasis *καὶ χάρις τιμήσεται Διὸς τάδ'* *ἐκπράξασα* has been made use of.

<sup>4</sup> These utterly unintelligible words H. thus attempts to explain. 'It becomes Clytemnestra to examine most accurately each of these matters, and at the same time to enrich me with them,' i. e. 'to suffer me to be a partaker in the narration.' But as the Chorus had heard already the speech of the Herald, there could be no reason for their bidding Clytemnestra to examine into the matters brought before her; and still less, to communicate the result of her researches; for they were quite as competent as she was, to draw a correct conclusion from the narrative.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

571. [Although H. has altered nothing in the text, yet in the Notes he still adheres to the opinion promulgated many years ago, and to be found in Opuscul. II. p. 84, that after ἔφαντόν has dropped out a verse, preserved by the author of Χριστὸς Πάσχων, v. 75,

*Πεισθεῖσα τῷ φέροντι θέσκελον φάτιν.*

For though it is true, as remarked by Blomfield, that *θέσκελος* is not to be found at present in dramatic Greek, yet, says H., as it is in the Homeric poems, it might have been adopted by Aeschylus, a lover of antiquated words, and taken in its sense of something ‘wonderful,’ or ‘incredible.’ page 113 line 10

575. [H. remarks that the author of Χριστ. Πασχ. seems in lieu of *κοιμῶντες* to have found *φέροντες*; for his verse is,

*Θυηφάγου φέροντα τ' εὐωδῆ φλόγα,*

but that, unless something has been lost, he should prefer *κοιμῶντες*, referring to Hesych. in *Κούται*, *Κούώσαρο*, derived from *Κούης*, explained by *ἱερεὺς Καθείρων, ὁ καθαιρών φόνον* *οἱ δὲ κόπις*: of which another form is *Κούλης*. But as he has failed to produce a single passage, where *κοιᾶν* is found in the active, the alteration may be dismissed as untenable, and *κινοῦντες* substituted in the place of *κοιμῶντες*; which it is strange that neither he, nor Casaubon, who had suggested *καίοντες*, should have stumbled upon.] 213 15

- 578,9. ὅπως . . . . . δέξασθαι—  
σπεύσω . . . . .

But [let me see] that I may hasten to receive<sup>1</sup> 113 17

- 579-582. ————— τί γάρ

*γυναικὶ τοντον φέγγος ἥδιον δρακεῖν,  
ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ,  
τιλας ἀνοίξαι . . .*

For what daylight is more agreeable for a wife to behold than this, when after a deity has

<sup>1</sup> H. unites ὅπως *σπεύσω* δέξασθαι, referring for the ellipse before ὅπως to Porson on Hec. 398. But the doctrine there promulgated has been long since disproved by competent critics.

Line in Greek Text.	Reference to Bohn's Edit.
preserved her husband from an expedition, to open the gate— <sup>1</sup> .... .... page	113 line 19
584. [On the words ἐνδόμοις εὗροι, where Schütz suggested ἐνδον εὑρῆσει, H. says that Matthiae in Miscell. Philolog. II. p. 54, has correctly remarked that the optative is required by the 'oratio obliqua.' By why the 'oratio obliqua' should require words perfectly unintelligible, we are not informed.] .... 113' 2	
589,90. οὐκ οἴδα τέρψιν οὐδὲ ἐπίψυχον φάτιν δλλον πρὸς ἄνδρος μᾶλλον ἢ χαλκοῦ βαφάς. I have not known a pleasure nor the voice of blame from another man more than the staining of copper. <sup>2</sup> .... .... .... 113 27	
591,2. [This distich, commonly attributed to the Herald, is assigned by H. to Clytemnestra.] 114 1	
593,4. αὕτη μὲν οὖτος εἶπε μανθάνοντι σοι τοροῖσιν ἐρυμνεύσιν εἰπρεπῶς λόγον. She has spoken thus a speech in a specious manner to you learning from clear inter- preters. <sup>3</sup> .... .... .... .... 114 5	
596,7. εἰ νόστιμός τε . . . . . ηξει σὺν ὑμῖν— Whether will he come both returning with you <sup>4</sup> .... .... .... .... 114 6	

<sup>1</sup> Such is the literal version of the text of H., which I confess I cannot understand.

<sup>2</sup> H. applies χαλκοῦ βαφᾶς to the staining of steel by blood. But even if all mention of blood could be omitted here, still H. should have shewn how this comparison is suited to the case of Clytemnestra, and what in fact she meant to say.

<sup>3</sup> So H. by taking εἰ in the sense of 'whether,' and reading τε for γε, as Paley (whose name however is not mentioned) had already edited.

<sup>4</sup> So H., who says that the Chorus are speaking ironically. But on a person, who knew nothing of the real facts, the irony would be lost. What the sense evidently requires is something to this effect :—

Well has she told a tale to thee—thus much  
Learn thou—but strangely before those, who could  
Act truly as interpreters

In Greek,—

Αὕτη μὲν εὖ σοί γ' εἰπε—μάνθαν' οὖν τόσον—  
Τοροῖσι δ' ἐρυμνεύσιν ἐκτρόπως λόγον—

Line in Greek Text.		Reference to Bohn's Edit.
598,9. οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ ἐς τὸν πολὺν φίλουσι καρπούσθαι χρόνον.		
It is not for me to tell falsehoods as good things, in order that friends may be gratified for a long time. <sup>1</sup> .... .... .... page 114 line 8		
615. —————χωρὶς ἡ τιμὴ θεῶν The reward is apart from the gods. <sup>2</sup> .... 115 2		
618. πόλει μὲν ἐλκος ἐν τῷ δήμῳ τυχεῖν— There is one sore to the state, namely, that the masses meet with it <sup>3</sup> .... .... .... 115 4		
622. [Although H. retains in the text Schütz's σε- σαγμένον for σεσαγμένων, yet in the Notes he doubts whether σεσαγμένῳ ought not to be preferred.]		
625. —————'Αχαιοῖς οὐκ ἀμήντον θεῶν— Not without anger from the gods towards the Achaeans. <sup>4</sup> .... .... .... .... 115 12		
631. [Although H. has altered nothing in the text, yet in the Notes he would unite 'Ἐν νυκτὶ <sup>5</sup> with the sentence preceding.]		
635. —————ποιμένος κακοστρόβου. The shepherd being with an evil whirlwind. <sup>5</sup> 115 19		

<sup>1</sup> So H. renders this passage. But in the first place οὐκ ἔσθ' ὅπως λέξαιμι would not be correct Greek without *ἀν*, as I have shewn on Prom. 299; nor secondly, could *τὸν πολὺν χρόνον* mean 'a long time,' for then the article would be omitted; nor lastly, could *καρπούσθαι* be found here without *ώστε* to govern it.

<sup>2</sup> So H. renders *χωρὶς ἡ τιμὴ θεῶν*, which means, he says, that 'præmium accipit malorum in re leta nuncius tale, cui non favent dii;' words which I have left in their original Latin, because I do not know what sense they were intended to convey.

<sup>3</sup> So H. renders this passage, but without shewing how it bears upon what either precedes or follows.

<sup>4</sup> So H. reads, as first suggested by Blomf., and subsequently by Dobree, and afterwards by Paley, in lieu of 'Αχαιῶν....θεοῖς—

<sup>5</sup> So H. in lieu of *ποιμένος κακοῦ στρόβω*, referring *ποιμένος* to the storm. But since amongst the ancients the shepherds led their flocks, instead of following them, as they do at present, a storm, that drives vessels before it, and does not go before them, could not be called a shepherd.

Line in Greek Text.		Reference to Bohn's Edit.
640. ή ἔηρήσατο	Or took us away— <sup>1</sup> .... ....	page 115 line 23
642. [Although H. has retained ναῦν θέλονσ' in the text, yet in the Notes he prefers ναυστολοῦν, the conjecture of Casaubon.] .... ....	115	24
643. ὡς μῆτ' ἐν ὅρμῳ κύματος ζάλην ἔχειν, μῆτ' ἔξοκεῖται πρὸς κραταιλεων χθόνα. So that the ship may neither in port meet with the swell of the wave (so as to prevent a landing and to cause it to be carried back to sea), nor be struck against the hard and stony ground. <sup>2</sup> .... .... ....	115	24
651. ἡμεῖς δ' ἔκείνους ταῦτ' ἔχειν δοξάζομεν. We think they have this fate. <sup>3</sup> .... ....	115	31
655. χλωρόν τε καὶ βλέποντα In vigour and alive <sup>4</sup> .... .... ....	116	3
659. [Although H. retains ὀνόμαζεν in the text, which he renders 'he began to name,' yet in the Notes he prefers ὀνόμαξεν—] .... ....	116	8
667. [H. retains ἀβροτίμων in the text, although he confesses in the Notes that ἀβροτήνων, the conjecture of Salmasius, is very appropriate.] .... .... ....	116	13

<sup>1</sup> H. reads ἔηρήσατο instead of ἔηρήσατο, and refers to Aristoph. Thesm. 760: Τίς τὴν ἀγαπητὴν παῖδα σοῦ ἔηρήσατο. But as ἔηρήσατο is not a Greek word, as shewn by Lobeck on Phrynicus, p. 718, we must reject equally the alterations suggested here by Herm. and by Lobeck and Fritzsche in Aristophanes, who evidently wrote ἔηρεύσατο—i.e. 'has made a capture of'—

<sup>2</sup> So H. interprets the text. But as there is nothing in the Greek to answer to the words between the lunes, we must adopt Bothe's 'Ος μῆτ' ἀνορμον—in lieu of 'Ος μῆτ' ἐν ὅρμῳ.—For thus there will be a proper distinction between the open sea without a port, and a rock-girt coast.

<sup>3</sup> H. retains ταῦτ', in lieu of ταῦτ' correctly suggested by Stanley.

<sup>4</sup> H. adopts the gl. in Hesych. χλωρόν τε καὶ βλέποντα, ἀντὶ τοῦ ζῶντα, which Toup wished to refer to this passage. But as Menelaus was no longer χλωρός, a word applicable only to youth, H. has translated it 'in health,' or 'in vigour'; but was of course unable to produce a single passage to support that novel meaning.

Line in Greek Text.	Reference to Bohn's Edit.
67 l,2. κατ' ἔχρος πλάταν ἀφαντον κελσάντων—	
In the track of those, who brought their unseen barks— <sup>1</sup> .... ....	page 116 line 15
681. [Although H. retains <i>τίοντας</i> in the text, yet in the Notes he thinks Aeschylus wrote <i>τίνοντας</i> : for <i>τίειν</i> means 'to honour'; but <i>τίνειν</i> 'to pay the debt of punishment': while he renders <i>έκφάτως</i> , 'to be spoken of immeasurably.'] .... ....	116 20
682. [Here too H. has not altered the text; but in the Notes he would read <i>οἰς τὸν</i> <i>ἐπέρρεπτεν γαμβροῖσιν ἀείδειν</i> , 'upon whom it then fell, as cousins, to sing the bridal song.']. .... ....	116 21
685. [In lieu of <i>γεραιά</i> retained in the text, H. in the Notes prefers <i>γεραιῶν</i> suggested by Auratus; although Stauley had compared 'regnum Priami vetus,' in Horace]. ....	116 22
686,7,8. —————κιλήσκου— σα Πάριν τὸν αἰνόλεκτρον, παμπορθῆ, πολύθρηνον αἱ- ῶνα—	
Calling Paris the ill-wedded, the all-destroyer, the much lamenting age <sup>2</sup> .... ....	116 15
689,90. —————φίλον πολιτῶν μέλεον αἵμ' ἀναγλάσα.	
Having endured the dear and wretched blood of citizens. <sup>3</sup> .... ....	116 24

<sup>1</sup> H. adopts Wellauer's notion that *κελσάντων* is to be referred to Paris and Helen. But in that case *κυναγοί* would want its verb, unless it be said that *ἔπλευσαν* is to be got out of *ἔπλευσεν*.

<sup>2</sup> H. has adopted what he considered the true correction of Seidler. But how Paris could be called *πολύθρηνος αἰών* neither Seidler nor Hermann have shewn, nor can I discover. Perhaps, however, it will be said that *πολύθρηνον αἰώνα* means, 'through a much-lamenting period of time,' with the ellipse of διὰ; an ellipse, that could hardly be admitted here, where so many accusatives are found in juxtaposition.

<sup>3</sup> Such is the literal version of the text of H., who has omitted *ἀμφὶ* before *πολιτῶν*, on the authority of the Scholiast; while he says that the meaning of the passage, as altered, has been given in Humboldt's German translation; which, as appears from Wellauer's Latin version of

Line in Greek Text.	Reference to Bohn's Edit.
704. <i>μηλοφόνοισιν δγαιστιν</i> In the cattle-killing sacrifices— <sup>1</sup> ....	<i>page 117 line 8</i>
716. <i>παρακλίνασ'</i> Declining on one side <sup>2</sup> .... .... .... 117 15	
736,7. — <i>ἔστ' ἀν ἐπὶ τὸ κύριον μόλη</i> <i>νεᾶ̄ ραφῆ̄</i> Until it arrives at a decisive [day] with a new suture <sup>3</sup> .... .... .... .... 117 29	
738,9. <i>δαιμονα τὰν ἄμαχον, ἀπόλεμον, ἀνίερον</i> <i>θράσος—</i> A deity that is not to be fought with, not to be warred against, unholy Daring— <sup>4</sup> .... 118 1	
746. [H., who once suggested <i>προσέβαλε</i> in lieu of <i>προσέβα τοῦ</i> , has edited <i>προσέμολε</i> , 'is gone to,' as being more simple and forcible.] .... 118 5	
748. [On the words <i>πῶν ἔπι τέρμα νωμᾶ</i> , H. has writ- ten a note which I must leave for others to understand; I cannot.]	
751. [Although H. retains <i>σεβίζω</i> in the text, yet in Notes he prefers <i>σεβίξω</i> , 'shall I honour,' found in MS. Flor.] .... .... .... 118 10	

it,' is 'complaining on account of the loss of life and blood of the citizens.' But how *ἀνατλᾶσσα* could be rendered 'complaining,' Wellauer could not discover, nor can I.

<sup>1</sup> So H. renders his newly-coined word *ἄγη*, which he distinguishes from *ἄγη*, 'a thing of wonder.'

<sup>2</sup> So H. renders *παρακλίνασα*, and explains it by 'departing from the former road.' But what was the former road, from which Helen had departed, he has not, nor probably could have, told.

<sup>3</sup> Such is the literal version of the text of H., who has substituted, *τότ', ἔστ' ἀν ἐπὶ τὸ κύριον μόλη νεᾶ̄ ραφῆ̄* in the place of *τόθ' ὅταν τὸ κύριον μόλη νεαρὰ φάνες*. And he has thus rejected *νίον φίει σκότον*, what he first suggested, and *νεαρόφραφὴ σκότον*, communicated to Seidler, and *νεαροφνῆ σκότον* to Humboldt.

<sup>4</sup> H. omits *κότον*, which he says is a gl. for *δαιμονα τὰν ἄμαχον*, and reads *τὰν* for *τὸν*, asserting that as *θράσιαν* "Ἄτας is the same as θραστίαν" *Ἄταν*, the feminine *εἰδομέναν* may agree with the neuter *θράσος*. But this doctrine appears to me totally at variance with correct Greek.

Line in Greek Text.	Reference to Bober's Edit.
760. [After this verse, H. has marked the supposed loss of a paræmiac— <i>Δυσαρεσκόμενοι γελάσαντι</i> , ‘displeased with a person laughing;’ where <i>δυσαρεσκόμενοι</i> he conceives has been preserved by Hesychius, although he is aware that such a compound would be an anomaly in correct Greek.] .... <i>page 118 line 17</i>	
766. _____οὐκ ἐπικεύσω I will not conceal— <sup>1</sup> .... .... .... 118 21	
769,70. θάρσος ἑκούσιον ἀνδράσι θνήσκουσι κομίζων. In carrying [to Troy] a willing boldness to men willing to die. <sup>2</sup> .... .... .... 118 23	
772. [As I cannot understand the Latin note of H., I will give it in its original form, where he is explaining the words, <i>εὗφρων πόνος εὐ τελέσασιν</i> .—Est πόνος εὕφρων ‘acceptus’: εὐ τελέσασι autem est: ‘per eos, qui perfecerunt.’] .... .... .... 118 24	
775. [H. has marked the supposed loss of a monometer, which he thinks might have been— <i>Σοῦ ἀφεστώτῳ</i> , ‘when you where absent—’] 119 3	
784,5. _____τῷ δ' ἐναντίῳ κύτει ἔλπις προσήγει χρεῖος οὐ πληρούμενῳ And to the opposite urn not filled came indigent Hope. <sup>3</sup> .... .... .... 119 9	

<sup>1</sup> H. omits *γάρ* before *ἐπικεύσω*. But it would have been much better to read *οὐ γάρ σὲ τι κείσω*: where *σε* is due to Musgrave; while *κιέσω* would have its two accusatives, as usual.

<sup>2</sup> So H. renders his own text—*θάρσος ἑκούσιον ἀνδράσι θνήσκουσι κομίζων*, where *θάρσος ἑκούσιον* is due to MS. Farn. But why he should have introduced the words ‘to Troy,’ for which there is nothing in the Greek, he does not say.

<sup>3</sup> H. reads *προσήγει χρεῖος* in lieu of *προσήγει χειρὸς*.—Now, though *χρεῖος* is a word found once in Aeschylus in the sense of ‘indigent,’ yet here it would be perfectly unintelligible, unless it were told, of what thing Expectation was in want. Moreover, although both *ἥκειν* and *ἔρχεσθαι* are united to the dative of a person, yet *προσήγειν* could not be so united to the dative of a thing. Of this fact no critic seems to have been aware; and hence, while Paley has properly admitted *χειρὸς*, the

Line in Greek Text.		Reference to Bohn's Edit.
786. Ἀτης θυηλαῑ ζῶσ	The sacrifices of Calamity are alive— <sup>1</sup>	page 119 line 11
788.9. πάγας ὑπερκότους έφραξάμεσθα	And we have placed around ourselves the stake-nets of great anger. <sup>2</sup>	.... .... 119 15
800. ἀνευ φθόνων . . . Without envy <sup>3</sup>	.... .... .... 119	43
802. [Although H. retains <i>νόσον</i> in the text, yet in the Notes he prefers <i>νόσον</i> , the conjecture of Auratus, so that <i>ἄχος νόσον</i> may be united, and <i>ἰὸν</i> be understood after <i>τῷ πεπαμένῳ</i> ] 119		24
817. πειρασόμεσθα πήματος τρέψαι νόσον. We will endeavour to turn [aside] the disorder of an evil. <sup>4</sup>	.... .... .... 120	11
845. [H. has edited <i>πιστωμάτων</i> for <i>πιστευμάτων</i> , which, he says, is scarcely to be found else-		

poetical and indisputable correction of Casaubon, neither he, nor any one else, has seen that *X*eshylus wrote—

τῷ δ' ἵνανίψ κύτει  
'Ελπίς προσίζεις χειλος οὐ πληρουμένω.  
But on the opposite urn, that to its brim  
Was never fill'd, did Expectation sit.'

<sup>1</sup> H. reads *θυηλαῑ* for *θύελλαι*, and refers to Soph. El. 1421. *φοινία δὲ*  
*χείρ στάζει θυηλῆς Ἄρεος.*

<sup>2</sup> H. reads *έφραξάμεσθα*, after Paley, whose name however is not mentioned, in lieu of *ιτραξάμεσθα*. But neither of those scholars seem to have perceived, that if the Greeks placed stake-nets around themselves, they would rather be caught themselves than catch their enemies. The real difficulty of the passage lies in *ἐπείπερ καὶ*, and *ὑπερκότους*, which it would not require much talent to overcome.

<sup>3</sup> In lieu of *φθόνον* H. has adopted *φθόνων* found in MS. Flor., and confirmed it by *ἀνευ φθόνων*, in Plato, Legg. VII. p. 801. ε.

<sup>4</sup> H. retains *πήματος τρέψαι νόσον*, against *πῆμα ἀποστρέψαι νόσον*, as suggested by Porson, and adopted by nearly all subsequent critics; not one of whom has seen that the dramatist evidently wrote,

Πειρασόμεσθ' ἀκεμ' ἴπιστρέψαι νόσον  
'Gainst the disorder we will try to turn  
A remedy.

For the idea of a remedy could not be omitted here.

Line in Greek Text.			Reference to Bohn's Edit.
	where; whereas <i>Aeschylus</i> uses πιστόματα		
	in Eum. 213.]	.... .... .... page 121 line 3	
853. τοιάδε μέν τις—	Some such pretext— <sup>1</sup>	.... .... .... 121	10
864. λέγοιμ' ἀν ἄνδρα τόνδε βονστάθιων κύνα—	I will call this man a dog of an ox-stall— <sup>2</sup>	.... 121	19
867,8. γαληνὸν ἡμαρ εἰσιδεῖν ἐκ χείματος καὶ γῆν φανεῖσαν ναυτίλοις παρ' ἀλπίδα.	A day of calm to be seen after a storm, and land beheld by sailors contrary to expec- tation. <sup>3</sup>	.... .... .... 121	21
875. [Although H. retains τέλος in the text, in the in the Notes he prefers τάδε, found in MS. Farn. For he might have said that τέλος would require the article.]	.... .... .... 122	6	
900. ηὗξω θεοῖς δείσασαν ὥδ' ἔρδειν τάδε; Hast thou prayed to the gods that I having feared am doing these things thus? <sup>4</sup>	.... 123	1	
909. η οὐ καὶ σὺ νίκην τήνδε δήριος τίεις; Do not you too honour this victory in a con- test? <sup>5</sup>	.... .... .... 123	17	
911,12. —————— ὑπαί τις ἀρβύλας λύοι τάχος, πρόδοντον ἔμβασιν ποδός	Let some one loosen quickly the shoe-latchets,		

<sup>1</sup> So H. in the Notes, where he prefers Τοιάδε μέν τις—to Τοιάδε μέντοι.

<sup>2</sup> H. reads βονστάθιων for τῶν σταθμῶν, where he has properly objected to the article. But while Clytemnestra is seemingly speaking of Agamemnon, she is really thinking of *Ægisthus*; hence there is an error in ἄνδρα τόνδε τῶν—which may be easily corrected, by reading Λέγοιμ'  
ἀν ἄνδρ' ἔτ' ὅντα σῶν σταθμῶν κύνα, ‘I will call a man, still safe, a  
dog of a fold.’ On the loss or corruption of σῶν ‘safe,’ see my Poppo’s  
Prolegomena, p. 304.

<sup>3</sup> H. transposes the verses, as first suggested by Butler to his pupil Peile, and reads γαληνὸν for κάλλιστον; while γαληνὸν ἐκ χείματος is compared with ἐκ κυμάτων—γαλῆν’ ὄρῳ, in Eurip. Or. 279.

<sup>4</sup> So H. by changing δείσας ἀν into δείσασαν—But what he under-  
stood by the whole verse, he does not state.

<sup>5</sup> So H. η οὐ καὶ σὺ, in lieu of η καὶ σὺ—Franz, too, has suggested  
η οὐ—

Line in Greek Text.	Reference to Bohn's Edit.
that are the treading of the foot in the place of a slave. <sup>1</sup> .... ....	page 123 line 19
913,16. καὶ τοῖσδε μ' ἐμβάνονθ' ἀλουργέσιν θεῶν μή τις πρόσωθεν δηματος βάλοι φθόνος. πολλὴ γὰρ αἰδὼ δωματοφθορέν ποσίν στείβοντα πλούτον	
And may no envy from the eye of the gods strike me at a distance while walking in these purple-dyed dresses. For there is much shame in me against destroying a house by walking [upon] wealth— <sup>2</sup> .... 123	22
928. οἶκος δὲ ὑπάρχει τῶνδε σὺν θεοῖς, ἄναξ, ἔχειν— There is a house, which by the favor of the gods, O king, has enough of these things— <sup>3</sup> 123	33
932. μηχανωμένη To [me] planning— <sup>4</sup> .... ....	123 37
936. θάλπος μὲν ἐν χειμῶνι σημαίνεις μολόν— You indicate heat coming in winter— <sup>5</sup> .... 124	2
946–8. οὐδὲ ἀποπτύσας . . . . . θάρσος εὐπιθεὶς ζει. Nor does a person rejecting sit a well-trusting boldness— <sup>6</sup> .... ....	124 14

<sup>1</sup> Such is the literal and to myself the unintelligible version of the words *πρόδοντον ἐμβασιν τοδὸς*, which H. attempts to explain, by saying that shoes are called, as it were, 'the slaves of the foot.'

<sup>2</sup> H. adopts *καὶ τοῖσδε μ'*, from MS. Flor., and retains *μή*.....*βάλοι*, as expressive of a wish; and he reads *στείβοντα* in lieu of *φθείροντα*, which, he says, could hardly thus follow *δωματοφθορέν*, the conjecture of Schütz for *δωματοφθορέν*.

<sup>3</sup> So H. understands the words of the text, which mean literally, 'A house begins to have of these with the gods, O king.' But as Porson was here quite in the dark, he suggested *Oίκοις*—by which however nothing is gained, unless we read *ἄλις* for *ἄναξ*—

<sup>4</sup> H. adopts Franz's *μηχανωμένην* for *μηχανωμένης*—But as both the genitive and dative are equally without regimen, he should have preferred Stanley's *μηχανωμένην*, to agree with *εὐξάμην*.

<sup>5</sup> In lieu of *μολών*, H. has *μολὸν*, as suggested by H. Voss in Cur. Aeschyl. p. 26, and Blomf.

<sup>6</sup> Such is the literal version of the text of H., who retains *ἀποπτύσας*, and rejects *ἀποπτύσαν*, the conjecture of Casaubon, adopted by *Σωτῆ*.

Line in Greek Text.	Reference to Bohn's Edit.
960-3. χρόνος δέ τοι πρυμνησίων ξὺν ἐμβολαῖς ψαμμίας ἀκάτας παρήθησεν	Time has passed by from its youth with the throwing of the cables from the vessel on the sea-sand <sup>1</sup> .... .... page 124 line 16
965-7. εῦχομαι δ' ἀτ' ἐμᾶς τὸ πᾶν ἐλπίδος ψύθη πεσεῖν ἔς τὸ μὴ τελεσφόρου	But I pray that false things may fall altogether far from my expectation to a non-consum- mation <sup>2</sup> .... .... .... .... 124 24
968-70. μάλα γέ τοι τὸ πολέος γ' ὑγίας ἀκόρευτον τέρμα· νόσος γὰρ ἀτί <sup>3</sup> γείτων δύστοιχος ἐρείδει.	The limit of much health is very insatiable. For disease, ever a neighbour at a wall hard by, presses. <sup>4</sup> .... .... .... .... 124 26
979,80. πολλά τ' ἀν δόστις . . . . And much giving would have destroyed <sup>4</sup> .... 125 7	δλεσεν

Porson, and Blomf., because he says, they did not understand the change of construction; where, as shewn by Wellauer, H. intended *ἀποπτύσας* to be taken for a nominative absolute.

<sup>1</sup> Such is the literal version of the text of H., who has altered *χρόνος* δέ τοι into *χρόνος δέ τοι*, and *ξυνεμβόλοις* into *ξὺν ἐμβολαῖς*, and has taken *ἀκάτας* as the genitive of *ἀκάτη*—a form never found, except in a corrupt passage in the MS. Pal. Antholog. x. 9. 2; where, however, *ἀκάταν* has been corrected into *ἀκάτον* by Huschke and Jacobs. Ahrens, too, has *χρόνος δέ τοι*.....*ξὺν ἐμβολαῖς*, but without stating whether the reading is his own or Hermann's.

<sup>2</sup> So H. by altering *τοι* into *τὸ πᾶν*—He should have suggested ποτ' ἀν—for πεσεῖν without ἀν could not follow εὔχομαι in a future sense.

<sup>3</sup> So H. reads in lieu of *μάλα γάρ τοι τᾶς πολλᾶς ὑγίας*, by inserting *ἀτί*, the conjecture of Blomf., after *νόσος γάρ*—as if *πολέος* could be used in dramatic Greek for *πολλᾶς*, and *ὑγίας* for *ὑγίειας*, and γέ thus repeated in the same sentence; and as if ἐρείδει could dispense with its object. And yet how easy was it to restore *Μάλα γάρ ἴστι δαψιλοῦς ὑγίας ἀχάριστον χάρμα· νόσος γάρ γείτων δύστοιχον ἐρείδει*; i. e. *\*the joy of abundant health is very joyless; for disease presses close, a neighbour upon a neighbour: where ἀχάριστον is due to Schütz, adopted by Bothe, in ed. 2.*

<sup>4</sup> So H. reads in lieu of *πολλά τοι*—

Line in Greek Text.	Reference to Bohn's Edit.
984,5. Ζεὺς δὲ τὸν δρθοδαῆ τῶν φθιμένων ἀνάγειν ἔπαυσεν. And Zeus hath caused to cease him, who was skilled in bringing back the dead. <sup>1</sup>	page 125 line 10
989,90. προφθάσασα καρδίαν γλῶσσα πάντ' ἀν ἐξέχει. [My] tongue, having anticipated [my] thoughts, would have poured out all. <sup>2</sup>	.... 125 13
1005. ἔχεις παρ' ἡμῶν οἰάπερ νομίζεται You have from us what is according to custom. <sup>3</sup>	.... 125 31

<sup>1</sup> So H. in lieu of

—οὐδὲ τὸν δρθοδαῆ]  
τῶν φθιμένων ἀνάγειν  
Ζεὺς αὖτ' ἔπαυσ' εἰπ' εὐλαβεῖς

or, ἐπ' ἀβλαβεῖς γε, as read in MS. Farn.; and he thus rejects the reading suggested to Humboldt, and adopted by Blomf., Wellauer, and Boissonade; for they did not perceive, says he, what Canter was the first to point out, that ἐπ' ἀβλαβεῖς had been interpolated from the Scholia; and that τῶν φθιμένων does not depend upon τίνα understood, as Erfurdt fancied on Soph. Antig. 1056, but that τῶν φθιμένων ἀνάγειν means 'to bring back from the dead,' even without ἀπό.

<sup>2</sup> H. adopts Schütz's emendation καρδία γλῶσσαν ἀν τάδ' ἐξέχει, in lieu of καρδία γλῶσσαν ἀν τάδ' ἐξέχει.

<sup>3</sup> So H. retains with some other editors ἔχεις—For the meaning, says he, is—'You have what is expected from us;' not—'You have what may be expected from us.' But he forgot that as Cassandra had not entered as yet upon the duties, nor shared the food, of a captive slave, the future ἔξεις, suggested by Auratus, could not be dispensed with. Perhaps the Poet wrote—

Εἰ δ' οὖν ἀνάγκη τάσδ' ἐπέρρεπεν τύχας,  
Ἄρχαιοπλούτων δεσποτῶν πολλὴν χάριν  
"Ἐξεις, παρ' ἡμῶν δὲ οἰάπερ νομίζεται :

\* If then Necessity has on thee turned  
This fortune, thou from lords of ancient wealth  
Shalt find much favour, and from us whate'er  
Is due by law and custom.\*

For thus in δεσποτῶν χάριν ἔξεις there is an allusion to the connexion which Clytemnestra fancied had taken place, and would take place again, between Agamemnon and Cassandra; while in ἔξεις παρ' ἡμῶν οἰάπερ νομίζεται, there is another allusion to the intended murder of her hu-

Line in Greek Text.		Reference to Bohn's Edit.
1007. ἐκτὸς δ' ἀν οὐσα μορσίμων ἀγρενμάτων— But being outside of the fatal toils— <sup>1</sup>	page 126 line 2	
1014,15. οὗτοι θυραίαν τῇδε ἔμοι σχολὴ πάρα τριβεῖν— There is no leisure for me to waste time here at the door— <sup>2</sup>	.... .... .... 126	10
1023. ἡ μαινέται τε . . . . . Surely she is both mad— <sup>3</sup>	.... .... .... 126	21
1041. ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον. For thou hast destroyed me not a little a second time. <sup>4</sup>	.... .... .... 127	2
1043. μένει τὸ θεῖον δουλίᾳ παρὸν φρενί. The divine power remains present in the mind of a slave. <sup>5</sup>	.... .... .... 127	4

band's mistress, who had been brought to Argos, more like a queen than a captive.

<sup>1</sup> H. reads ἐκτὸς in lieu of ἐντὸς—For says he, if ἐντὸς be retained, we must omit the conditional ἀν, which could not be thus inserted between ἐντὸς and οὐσα. And it was probably to meet this very difficulty that Bothe proposed to read, what H. should have adopted, ἐντὸς δ' ἀλούσα; which Connington has attributed to Haupt. Most assuredly the captive Cassandra could not be said to be out of the hunters' toils.

<sup>2</sup> H. adopts Musgrave's τῇδε for τῆνδε, and retains θυραίαν, which is without regimen; and hence we must read

Οὗτοι θυραί γ' ᾗδε ἔμοι σχολὴ πάρα  
Τριβεῖν

where θυραί is due to Cassabon.

<sup>3</sup> H. reads τε for γε, although he confesses that γε might be defended in the sense of 'adeo.'

<sup>4</sup> So H. renders οὐ μόλις, 'non parum,' a meaning those words never do, and never could, bear; and vainly does he refer to Eurip. Hel. 342, Θέλουσαν οὐ μόλις καλεῖς: where Elmsl. happily corrected, οὐ με δίς καλεῖς, i. e. 'Thou shalt not call me, who am willing, twice.' In Aeschylus, however, the disorder is seated somewhat deeper; for the dramatist wrote, 'Απώλεσας γάρ, ήν δλεῖς τὸ δεύτερον, i. e. 'For thou hast destroyed, whom thou wilt destroy a second time.' On this union of the perfect and future, compare I&A. B. 117,

'Ος δὴ πολλάνων πολίων κατέλυσε κάρηνα,  
'Ηδ' ἔτι καὶ λύσει.

<sup>5</sup> H. adopts παρὸν in MS. Farn. and Rob. in preference to περ ἵν, elicited by Schütz from παρ' ἕν, in Ald. H. refers, indeed, to Soph. Aj. 337, but the passage is wretchedly corrupt, as it would be easy to shew,

Line in Greek Text.		Reference to Bohn's Edit.
1050. <i>αὐτοφόνα τε κακὰ κάρτανας—</i>		
Both the evils of self-murder and hangings— <sup>1</sup> .... .... ....	<i>page 127 line 13</i>	
1051. —————— <i>καὶ πέδοι δαντήριον.</i>	.... 127	13
And the sprinkling on the ground. <sup>2</sup>		
1053. —————— <i>ματένει δ', ὡν ἀνευρήσει φόνου.</i>		
And she is seeking the murder of those, whom she will discover. <sup>3</sup> .... .... ....	127	16
1055. [To meet the objection, started by Elberling against the folly of describing children as wept for, who had been cut up and cooked by their uncle and eaten by their father, H. says that <i>κλαίσθαι</i> means not 'to be wept for,' but simply 'to weep.' But though children might weep before they were cut up, they would not do so after the act. How strange that both Herm. and Elberling failed to see that the dramatist wrote <i>Δαιόμεν' ιδέτε βρέφη ἐσ σφαγάς</i> , not <i>Καιόμενα τὰδε βρέφη</i> : for we thus recover not only the lost sense but the syntax likewise: 'See children cut up for victims.']] .... 127	33	
1071. [H. says that some have unjustly stumbled at <i>Οὕπω ξυνῆκα νῦν γὰρ ἔξ αἰνιγμάτων—ἀμηχανῶ</i> . But surely after the Chorus had said, 'I do not understand at all,' they could not add, 'For now I am in a difficulty,' although they might have said, 'I have not well understood all. Now I am still farther in a difficulty'—in Greek, <i>Οὐ πάν ξυνηκ' εὐ νῦν πέρα ἔξ αἰνιγμάτων.....ἀμηχανῶ.</i> ] .... 127	33	

if this were the place for a lengthened note. Paley refers more aptly to Eurip. Or. 1180. *σῆ ψυχὴ παρόν*. But there *μένει* is not added, as here.

<sup>1</sup> H. adopts *κάρτανας* from MS. Farn., and inserts *τε* before *κακά*—with Pauw, whose name however is not mentioned, or *καὶ* after *κακά*—But as there were no acts of self-murder nor of hanging, to which Cassandra could allude, the passage must conceal a corruption, a portion of which Emper has corrected by reading *κάρταμον* for *κάρτανας*.

<sup>2</sup> H. alters *πέδον* into *πέδοι*—

<sup>3</sup> In lieu of *ῶν ἀν εὑρήση*, H. adopts Porson's *ῶν ἀνευρήσει*—But this the Chorus could not say, unless, like Cassandra herself, they had a prophetic power.

Line in Greek Text.		Reference to Boan's Edit.
1081,2. σταγὸν, ἀτε γὰ δορὶ πτώσιμος ξυνανύτε βίον δυντὸς αὐγᾶς	A drop, which falling to the ground by the sword, ends with the rays of depart- ing life. <sup>1</sup>	.... page 128 line 7
1087. [Although H. retains τόπτει in the text, yet in the Notes he prefers θένει, for the sake of the metre, referring to Hesych. Θένει· κόπτει, τόπτει; and in like manner he considers τεύχει as the gl. for κύτει, first edited by Blomf.]	.... 128 11	
1093-5. κακῶν γὰρ διὰ πολυπεῖτις τέχναι θεσπιωδοὶ <sup>2</sup> φόβον φέρουσιν μαθεῖν: For oracular arts with many words bring [persons] to learn through evils a fear. <sup>3</sup>	.... 128 15	
1096. τὸ γὰρ ἐμὸν θροεῖς πάθος ἐπεγχέας— For thou moanest my suffering, after pouring upon— <sup>3</sup>	.... 128 17	
1097. ποῖ δὴ με δεῦρο τὴν ταλαιναν ἥγαγεν; Whither has he brought me hither, <sup>4</sup> the wretched one? <sup>5</sup>	.... 128 18	
1098. ἀκόρετος βοᾶς φιλοίκτοις ταλαιναν φρεσὶν Unsatiated with moaning, with hapless thoughts lament-loving— <sup>3</sup>	.... 128 22	

<sup>1</sup> H. with Ahrens alters ἀτε καὶ δορία into ἀδε γὰ δορὶ—where δορὶ is due to Casaubon; and he renders ξυνανύτε, ‘desinit,’ a meaning vainly assigned to εἰδαῖμων ἀνύσει καὶ μέγας ἐκ κείνων in Soph. Phil. 720. Had H. seen my note on Eurip. Tro. 338, he would have found what I think Aeschylus wrote: ἀδε γὰρ δορὶ πτωσίμοις Ξυναντῷ βίον δυντὸς αὐγᾶ, i. e. ‘For this light of setting life meets those about to fall by a spear,’ where Cassandra alludes to her own death, not to that of Agamemnon.

<sup>2</sup> So H. by altering θεσπιωδὸν into θεσπιψδοῖ—

<sup>3</sup> Such is the literal and to myself unintelligible version of the text of H., who has altered θροῶ ἐπεγχέασα into θροεῖς ἐπεγχέατ; where θροεῖς, he says, is addressed to the Chorus, and ἐπεγχέας is the conjecture of Franz likewise.

<sup>4</sup> H. alters ἥγαγες into ἥγαγεν, which he would refer to Agamemnon.

<sup>5</sup> So H. by adopting ἀκόρετος βοᾶς from Ald., and φιλοίκτοις ταλαι-  
ναῖς φρεσὶν from Vict., who probably obtained the reading from MSS. Ven. and Flor.

Line in Greek Text.		Reference to Bohn's Edit.
1106,7. περεβάλοντο οἱ πτεροφόροι δέμας θεοὶ	Around her have the gods thrown a feather-bearing body— <sup>1</sup> .... ....	page 128 line 26
1112. ——————δμοῦ στένουσ'	Moaning at the same time— <sup>2</sup> .... ...	128 32
1122. [For the sake of the metre H. has given καὶ πᾶς νέογονος ἀν μάθοι, i. e. 'even a new-born child would learn,' in lieu of νέογος 129 ἀνθρώπων μάθοι.]		2
1123. πέπληγμαι δ' ὅπως δάκει φοινίῳ I am struck, as it were, with a biting animal <sup>3</sup> that fetches blood. ....	129 3	
1124. ——————μυνρὸς φοβερόθροα With a shrieking and fearful cry— <sup>4</sup>	129 3	
1131. ἔγώ δὲ θερμὸν οὖς τάχ' ἐν πέδῳ βαλῶ. And I will throw quickly my warm ear upon the ground. <sup>5</sup> .... ....	129 9	
1155,6. ἐκμαρτύρησον προνυμόσας τὸ μὴ εἰδέναι λόγῳ Or testify, having previously been sworn, that I did not know by report— <sup>6</sup>	130 4	
1158. [Although H. retains in the text παιώνιον, yet in the Notes he prefers παιώνιος, found according to Elmsl. in MS. Farn.]	.... 130 6	

<sup>1</sup> So reads H. with Ahrens, where περεβάλοντο οἱ is due to MS. Med. G. But since περι is never contracted into περ, he should have adopted περιβάλοντο from Ald., or rather have elicited περιβαλλον̄ from περιβαλλόντες in MSS. Ven. Flor. Farn., for the middle voice would be inadmissible; and thus γάρ might be preserved, which H. has uncere-moniously rejected.

<sup>2</sup> H. has introduced from conjecture στένουσ' after δμοῦ, so that this verse may answer to the one in the strophé.

<sup>3</sup> So H. by altering ὑπὸ δήγματι into ὅπως δάκει—

<sup>4</sup> H. alters κακὰ θρεομένας into φοβερόθροα to agree with θαυτοφόρα.

<sup>5</sup> H. adopts Canter's θερμὸν οὖς elicited from θερμόνος. But why Cassandra should be described as throwing her 'warm ear' on the ground, H. has not explained, nor could any one tell. And yet did Æschylus write here οὖς, while the other words might be recovered by remembering the 'dull cold ear of Death' in Gray's Elegy.

<sup>6</sup> H. reads with Dobree, τὸ μὴ εἰδέναι in lieu of τὸ μὴ εἰδέναι—

Line in Greek Text.	Reference to Bohn's Edit.
1161-4. ΚΑΣ. μάντις μ' . . . . . ΧΟ. μῶν καὶ θεός περ : : : : : ΚΑΣ. προτοῦ μὲν _____ . . . . . ΧΟ. ἀθρύνεται <sup>1</sup> . . . . . ....	page 130 line 10
1175. [H., unable to suggest anything that he considered to be quite certain, has, in lieu of φραιμίους ἐφημίους, edited φραιμίους δυναφραιμίους, i. e. 'unfortunate preludes.' Strange he should not have stumbled upon ταράστων φραιμίους φρέν' ἐνθέοις—where φρένα is dependent upon ταράσσων.] .... .... 130 29	
1190. [Although H. retains in the text, Τοιάδη τολμᾶ θῆλυς ἄρσενος φονεὺς Ἐστιν—yet in the Notes he prefers, what Ahrens was the first to suggest, Τοιάδη τολμὰ θῆλυς ἄρσενος φονεὺς Ἐστιν, i. e. 'Such female boldness is the murderer of a man.' where τοιάδη is due to MSS. Ven. and Flor.] .... .... 131 7	
1194. _____ ἀσπονδόν τ' Ἀρη And a truceless war, <sup>2</sup> .... .... .... 131 11	
1211. ἡ κάρη ἦρ' αὖ παρεσκοπεῖς χρησμῶν ἔμῶν ; Hast thou 'greatly wandered again from my oracles ?' <sup>3</sup> .... .... .... 131 6	
1215. παπαῖ τοδὶ οἴον πῦρ ἐπέρχεται δέ μοι— Ah me ! This [is] how great a fire. <sup>4</sup> And it comes upon me— .... .... .... 132 14	

<sup>1</sup> Although H. asserts that the new order in which he has disposed this tetrastich is required by the train of thought, he ought to have shown what could have led the Chorus to ask Cassandra, whether she obtained the gift of prophecy from Apollo, as a lover's present; and as he confesses that *Bapívera*, furnished by MS. Farn., is what Cassandra was about to say, or was at least thinking of, he should have shewn us as well what could possibly have induced Æschylus to put down the unintelligible *ÆBoívera*.

<sup>2</sup> H. adopts *ἀρνητής*, first published by Lobeck, on Soph. Aj. 802.

<sup>3</sup> H. reads with Franz *av̄* for *āv̄*, and renders *παρεσκόπεις*, 'hast thou wandered from'—But *παρασκοπεῖν* is rather, 'to view on one side,' i. e. 'to take an incorrect or partial view.'

<sup>4</sup> So H. reads in lieu of *ολον τὸ πῦρ*. But *ολον* could not be thus inserted between *τόδε* and *πῦρ*. Correct Greek would require *ολον τόδε*

Line in Greek Text.	Reference to Bohn's Edit.
1226. Ιτ' ἐς φθόρον πεσόντ'· ἔγώ δ' ἄμ' ἔψομαι Go, falling to destruction. And I will at the same time follow— <sup>1</sup> .... .... page 132 line 24	.....
1227. ἀλλην τιν' ἀτης ἀντ' ἐμοῦ πλουτίζετε. Enrich some other [woman] instead of me with calamity— <sup>2</sup> .... .... .... 132 25	.....
1229-31. —————— ἐποπτεύσας δέ με κάν τοῖσδε κόσμοις καταγελωμένην μέγα φίλων ὑπ' ἐχθρῶν, οὐ διχορρόπως, ματήρ. And looking upon me, even in these orna- ments laughed at greatly by friendly foes, not with two terms of the scale, a seeker. <sup>3</sup> 132 27	.....

πῦρ. In the letters *παπαιοιοντοπυρ* evidently lie hid ἀστράπτον *οἰον πῦρ*, 'what a fire, like lightning—' while from δέμοι Stanley correctly δέμας. For δὲ would be perfectly unintelligible here.

<sup>1</sup> H. alters πεσόντ' ἀγαθῶ δ' ἀμείψομαι into πεσόντ'· ἔγώ δ' ἄμ' ἔψομαι. But as one could not thus account for the introduction of the letters θω, in which the chief difficulty lies, Aeschylus wrote perhaps, "Ιτ' ἐς φθόρον, οὐ ην ἄγν, ιθ' ὁδ' ἀμείψομαι—where ὁδ' ἀμείψομαι is due to Jacob; while ἄγνα is plainly confirmed by ὡς ἔτ' οὐσ' ἄγνη χρόα in Eurip. Tro. 453.

<sup>2</sup> H. reads with Stanley ἄτης for ἀτην, and asserts that πλουτίζειν can govern a genitive as well as a dative; an assertion it would be difficult to prove.

<sup>3</sup> By such a text H. thought he had restored the dramatist by changing μέρα into μέγα, and μάτην into ματήρ. But though he refers to Hesych. Ματήρ· ἐπίσκοπος, ἐπιζητῶν, ἐρευνητής, it is strange he did not see, what is obvious to every one else, that Ματήρ is a corruption of Μαστήρ; and that φίλων ὑπ' ἐχθρῶν could not be thus united, where sense and syntax evidently require φίλων θ' ὑπ' ἐχθρῶν τ'. I propose to restore the passage by reading—

ὁ δοὺς δ' Ἀπόλλων, αὐτὸς ἐκδύων ἔμε  
χρηστηρίαν ἐθῆτ', ἀποπτένας δ' ἔτι  
κάν τοῖσδε κόσμοις καταγελωμένην μ', ἄμα  
φίλων θ' ὑπ' ἐχθρῶν τ' οὐ διχορρόπως, λάτριν.

Apollo, he who gave, the same strips off  
From me the prophet's dress, and spurning leaves me,  
E'en in these trappings laugh'd at both by friends  
And foes, without dissenting voice, a slave.

With regard to the expression ὁ δοὺς Ἀπόλλων αὐτὸς ἐκδύων *τ*, it the very counterpart of that in Aeschyl. Οπλ. Κριτ. 'Ο δ' αὐτὸς

Line in Greek Text.		Reference to Bohn's Edit.
1232,3. καλονυμένη δὲ φοιβάς, ὡς ἀγύρτριά, πτωχὸς τάλαινα, λιμόθης ἡνεσχόμην.		
And called a maniac, like an alms-beggar, a poor, wretched creature, with hunger dying, I have endured— <sup>1</sup> .... ....	page 132 line 29	
1245. τί δῆτ' ἔγώ μέτοικος . . . Why then do I a foreign settler— <sup>2</sup>	.... 133	5
1254. ὁ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφὴ O thou very wretched and on the other hand very wise— <sup>3</sup> .... .... ..	133	13
1258. οὐκ ἔστιν ἀλυξις, οὐδὲ, ἔρενοι, χρόνον πλέω. There is no escape, O strangers, for a longer time. <sup>4</sup> .... .... ....	133	17
1281,2. Διπαξ ἔτ' εἰπεῖν ρῆσιν, οὐδὲ θρῆνον θελω ἔμὸν τὸν αὐτῆς. Still once I wish to speak a word, not a lament for myself— <sup>5</sup> .... .... ....	134	13

ὑμῶν, αὐτὸς ἐν θοίνῃ παρὼν, Λύτρδες τάδ' εἰπὼν, οὐντός ἔστιν δὲ κτανῶν  
Τὸν παιδά τὸν ἐμόν: while λάτριν, as necessary for the sense, as μάτην  
is unnecessary, is the very word applied to Hermes, the servant of  
Jupiter, in Eurip. Ion. 4.

<sup>1</sup> So H. conceived, that by a new punctuation, he could get rid of the  
difficulty in τάλαινα: in which however it is easy to see τε δεινὰ lying  
hid. The poet probably wrote—

καλονυμένη δὲ φοιβάς, ὡς ἀγύρτρια,  
πτωχὸς τε δεινὰ λιμόθης τ' ἡνεσχόμην—  
And call'd a prophetess, like one begging alms,  
Poor, and with hunger dying, ills I've borne—

where φοιβάς is due to Spanheim.

<sup>2</sup> H. reads with Ahrens μέτοικος for κάτοικος—But what the idea of  
'a foreign settler' could have to do here, we are not told. How superior  
is the conjecture of Emper—Τί δῆτ' ἔγώ οὐ κατ' εἰκός ὡδ' ἀναστένω;  
'Why without reason do I thus bewail?'

<sup>3</sup> So H. with other editors; not one of whom has seen that in lieu of  
δ' αὖ, where αὖ is perfectly unintelligible, the poet wrote δ' οὐ. For thus  
the Chorus would sneer, as they should do, at the prophetess—'Thou  
very wretched, but not very wise—'

<sup>4</sup> H. reads with Paley, whose name however is not mentioned, χρόνον  
in lieu of χρόνῳ.

<sup>5</sup> H. reads οὐ for η, and thus rejects his previous alteration ρύσιον  
θρῆνον, to which Blomf. justly objected.

Line in Greek Text.	Reference to Bohn's Edit.
1282. ————— ήλιψ δ' ἐπεύχομαι πρὸς ὑστατὸν φῶς βασιλέως τιμάδροις ἵσας δίκας φανέντας ἀσκενόις ὥμοῦ ἔχθροῖς φονεῦσι τοῖς ἡμοῖς τίνειν ἐμοῦ δούλης θανούσης εὐμαροῦς χειρώματος. And I pray to the sun at the last light that avengers of a king may appear, and inflict equal punishment at the same time upon [his] enemies unprepared, [and] upon the murderers of me, a slave, dying by easy handiwork. <sup>1</sup> .... .... page 134 line 14	
1287,8. ————— εὐτυχοῦντα μὲν σκίᾳ τις ἀν πρέψειν— Things prosperous a shadow may liken— <sup>2</sup> .... 134      18	

<sup>1</sup> So H. reads in lieu of *τοῖς ἡμοῖς τιμάδροις*, 'Εχθροῖς φονεῦσι τοῖς ἡμοῖς τίνειν ὥμοῦ—and has with Wellauer changed ὥμοῦ into ἡμοῦ : while *τίνειν* is probably a literal error for *τείνειν* : for δίκας *τίνειν* is 'to suffer punishment,' but δίκας *τείνειν* 'to inflict it.' With regard to the introduction of ἀσκενόις, H. refers to Hesych. 'Ασκενόις ψιλοῖς, ἀπαρασκενόις.—Αἰσχύλος Ἀγαμέμνονι. I propose to read—

———— ήλιον τοῦ ἔχομαι  
 πρὸς ὑστατὸν φῶς τοὺς νέοντας τιμάδροις  
 ἔχθρας φονεῖντας τοὺς ισην τίνειν ἡμοῦ  
 δούλης, θανούσης εὐμαροῦς χειρώματος—

———— to this last light  
 Of the sun I pray, that young avengers may  
 For feuds an equal punishment inflict  
 Upon the murderers of me a slave,  
 Dying by handiwork not hard to do.

For most assuredly in such a prayer Cassandra would never think of making any allusion to Agamemnon. With regard to the alterations, ήλιον τοῦ ἔχομαι might have been easily corrupted into ήλιψ δ' ἐπεύχομαι, and ἔχθρας into ἔχθροις, and τοὺς ισην τίνειν ἡμοῦ into τοῖς ἡμοῖς τίνειν ὥμοῦ. At all events, we thus get rid of the repeated *τοῖς ἡμοῖς*, to which H. has properly objected.

<sup>2</sup> Such is the literal version of the text of H. But what he understood by those words I am at a loss to discover ; and still more to guess even at the reasons that led Boissonade, whom H. has followed, to alter *τρέψειν* into *πρέψειν*. For as *πρέπειν* is always an intransitive verb, it cannot govern *εὐτυχοῦντα*. It is true, indeed, that a shadow could not be said 'to overturn things prosperous,' but it might 'to conceal them ;' and hence it is evident that the poet wrote *κρύψειν*, and not *τρέψειν*.

Line in Greek Text.		Reference to Bohn's Edit.
1296. [H. has marked after Πρίάμω the loss of something like δὰ παντός, requisite to complete the paræmiac, and to restore the correspondence of two anapæstic systems.]	page 135 line 8	
1299,300. _____ ἀλλῶν ποιῶντος θανάτων ἐπικραίνει.		
Accomplishes the punishment for other deaths. <sup>1</sup>	.... .... .... .... 135	11
1301. τίς ποτ' ἀν εὗξαιτο βροτῶν— Who of mortals would ever pray— <sup>2</sup>	.... 135	12
1307. ἀλλὰ βουλευσάμεθ, ἀ ν πως ἀσφαλῆ βουλεύ- ματα.		
But let us communicate counsels, which may somehow be safe. <sup>3</sup>	.... .... 136	4
1311. _____ σὺν νεορρήτῳ ξίφει. With a new-drawn sword. <sup>4</sup>	.... .... 136	9
1316,7. _____ οἱ δὲ τῆς μέλλουσ κλέος πέδοι πατοῦντες οὐ καθεύδοντιν χερί. But they, trampling on the ground the glory of delay, do not sleep, with their hand. <sup>5</sup>	136	15

<sup>1</sup> H. substitutes θανάτων for ἄγαν, which is omitted in MSS. Ven. and Flor. How much easier to read ἄταν, Dorice for ἄτῶν—

<sup>2</sup> H. with Ahrens inserts ποτ' after τίς; and though he confesses that ποτε is seldom found in the second clause of a sentence, yet he has discovered it once in Soph. Trach. 1230.

<sup>3</sup> H. reads with Bernhardy ἀ ν πως in lieu of ἀν πως. And so too Paley, with some hesitation. Strange that no Editor should have suggested, εν πως—as I did in the Church of England Quarterly Review, vol. 7. p. 105.

<sup>4</sup> So with Wellauer. But all words ending in ρυτος are derived from ρύω, not as H. says, from ῥύω. Hence for συν we must read τοῖν, (i. e. τὸ ἐν) νεορράντῳ—where νεορράντῳ is due to Blomf.

<sup>5</sup> Such is the literal translation of the text of H., which I must leave for those to understand, who can. The MSS. and old ed. have οἱ δὲ μελλούσης κλέος.....καθεύδοντιν χερί. But Trypho, quoted by Blomf., and Manuel Moschopul. quoted by H., read τῆς μέλλουσ χάριν: which H. deems in the Notes to be preferable. Probably Aeschylus wrote—

\_\_\_\_\_ οἱ δὲ, τῆς μέλλουσ χάριν,  
πέδον πατοῦντες οὐ καθεύδοντιν Δίκης

i. e. ‘but they are not asleep, through the pleasure of delay, while treading down the soil of Justice.’ where πέδον Δίκης πατοῦντες is plainly

Line in Greek Text.	Reference to Bohn's Edit.
1319. τοῦ δρῶντός ἐστι καὶ τὸ βουλεῦσαι πέρα.	
It is the part of the doer even to give counsel beyond. <sup>1</sup> .... .... ....	page 136 line 17
1328. σάφ' εἰδότας χρὴ τῶνδε θυμοῦσθαι πέρι.	
It is meet for those, who know correctly, to be angry about these matters. <sup>2</sup> .... .... ....	136 27
1330. ταύτην ἔπαινεν παντόθεν πληθύνομαι.	
I am pressed with a multitude on every side to praise this [opinion] <sup>3</sup> — .... ....	136 29
1334-6. πᾶς γάρ τις ἔχθροις ἔχθρὰ πορσύνων, φίλοις δοκοῦσιν εἶναι, πημονῆς ἀρκύστατ' ἀν φράξειν ὑψος, κρείσον ἐκπηδήματος.	
For every one, while bringing acts of enmity against enemies, who seem to be friends, would make a fence with the nets of cala- mity of a height, superior to a leap out of them. <sup>4</sup> .... .... .... ....	137 3
1345. μεθῆκεν αὐτοῦ κάλα . . .	
He let down his limbs forthwith— <sup>5</sup> ....	137 12

supported by Eum. 527, βωμὸν αἰδέσαι Δίκας, μηδὲ νυν, κέρδος ἰδὼν,  
ἀθέω ποδὶ λαξ πατήσγε.

<sup>1</sup> Here again I cannot understand the text of H., who has adopted Schütz's πέρα

<sup>2</sup> H. reads with Ahrens θυμοῦσθαι in lieu of μυθοῦσθαι. But why the Chorus should allude to their anger here, neither critic has thought proper to tell us. To myself, it seems evident that the dramatist wrote τῶνδε νοῦν θεσθαι πέρι, 'to put down our opinion on these matters.'

<sup>3</sup> Such is perhaps the best version of the text; which is not what the author wrote, as it would be easy to show, and not difficult to suggest what he did. H. thus paraphrases—'Undique convenient mihi argumen-ta, ut hanc sententiam probem.'

<sup>4</sup> H. reads with Bothe, whose name however is omitted, πᾶς for πῶς, and with Elmsley ἀρκύστατ' ἀν in lieu of ἀρκύστατον, and πημονῆς instead of πημονῆν, with Auratus and Paley on Pers. 100, neither of whose names are mentioned.

<sup>5</sup> So H. renders αὐτοῦ—a meaning that word never bears. Had H. ever been a performer on a stage, as well as a scholar in a study, he would have seen that Aeschylus wrote μεθῆκεν οὔτω κάλα—where οὔτω indicates the gesture of the actor, showing how the muscles of Agamemnon became relaxed.

Line in Greek Text	Reference to Bohn's Edit.
1348. οὐτω τὸν αὐτοῦ θυμὸν ὀρυγαῖνει πεσὼν Thus does he in falling vomit out his life. <sup>1</sup> ...      ....      page 137 line 14	
1355,6. εἰ δὲ ἦν πρέπον τῷδ' δοτ' ἐπισπένδειν νεκρῷ. τάδ' ἂν δίκαιος ἦν, ὑπερδίκως μὲν οὖν. But if it were becoming, so as to make a liba- tion over this corpse, this would be just, very just indeed. <sup>2</sup> ...      ....      137      20	
1370,1. —————δημοθρόνος τ' ἄρας ἀπέδικες ἀποτόμως; And hast thou cast away in a rejecting manner the curses uttered by the people; <sup>3</sup> 138	6

---

<sup>1</sup> H. adopts Schütz's *αὐτοῦ* for *αὐτοῦ*, and alters *ὅρμαίνει* into *ὅρυγαίνει*, on the authority of a gl. in Heyech. 'Ορυγάνει' ἔρεύγεται: where *ὅρυγάνει* is plainly derived from a faulty reading for *ὅρυγάνει*.

<sup>2</sup> Such is the literal version of the text of H. I propose to restore the passage as follows:—

Εἰ δὲ ἦν πρέπον τι στάγμ' ἐπισπένδειν νεκρῷ,  
τῷδ' οὐ δίκαιος ἦν οὐδὲν ὑπέρδικος, μὲν γάρ εἷμοι,  
δῶσων γέ κρατήρ', ἐξ δόμους μολῶν, οὐδὲ  
ἐπληστ', ἀρύστεις αὐτὸς ἐκπίνει, κακῶν.

Were it becoming on a corpse to pour  
One drop of a libation, upon him  
It were not so; nor to my mind does he  
Unjustly gulp himself of ill the draught,  
Of which the cup, on coming home, he fill'd.

with which may be compared Shakespeare's well-known—

‘————even-handed Justice  
Commends th' ingredients of the poison'd chalice  
To our own lips.’

With regard to the alterations, and the reasons on which they rest, I must leave the discussion of them to the time (should ever such arrive) when I can complete my still unfinished edition of Aeschylus.

H. reads *ἀποτόμως* for *ἀπέτραπες*, and refers to *ἀποτόμον λήματος* in Eurip. Alc. 992. But there the poet evidently wrote *ἐπιτόνον λήματος*.

Line in Greek Text,		Reference to Bohn's Edit.
1382-5. ——————	λέγω δὲ σοι τοιαῦτ' ἀπειλεῖν, ὡς παρασκευασμένης ἐκ τῶν ὅμοιών χερὶ τικῆσαντ' ἔμοι ἄρχειν.	
	And I tell you to make threats of such a kind; since I am prepared on equal terms for a person conquering with the hand to rule over me. <sup>1</sup> .... ....	page 138 line 18
1396. οὐ μοι φόβον μέλαθρ' ἀν εἰπτίς ἐμπατεῖν	There is no expectation that fear will walk in the house. <sup>2</sup> .... ....	
1400. [After this verse H. has marked the loss of another, which he thinks was to this effect—ἀνήρ, θυγατρὸς τῆς ἐμῆς φονεύς, ὃς, i. e. ‘this husband, the murderer of my daughter—’] .... ....	138      33	
1405, 6. —————— ναυτίλους δὲ σελμάτων ἰσοτριβῆς.	And worn down by the sailors equally with the benches [of the ships] ....	139      3
1409. κεῖται φιλήτωρ τῷδ— Lies dear to the heart of this one— <sup>4</sup>	....	139      5
1409. [H. has edited εὐχῆς for εὐνῆς. But as I cannot understand his Greek, I must leave it for those, who can, to construe it.] ....	139      7	

<sup>1</sup> Such is the literal English version of the text of H., of which his Latin explanation is: ‘ hoc dicit, jubeo te talia minari, ut me parata impare rare mihi, qui vicissim me vicerit:’

<sup>2</sup> H. changes μέλαθρον into μέλαθρ' ἀν—But it was not fear, of which Clytemnestra had any fear, but death; and hence H. should have adopted φόνον, ‘murder,’ suggested by Auratus; who, he says, was the only critic who had felt the least difficulty here.

<sup>3</sup> So H. renders his own ναυτίλους δὲ σελμάτων ισοτριβῆς—But ναυτίλος is ‘a ship,’ not ‘a sailor.’ And hence Casaubon wished to read ναυτικῶν δὲ σελμάτων—

<sup>4</sup> So H. explains φιλήτωρ τῷδ—referring to Lobeck's Paralipom. p. 217, for other instances of compounds ending in -ητωρ: although it appears from Strabo x. p. 484, and Hesych., that φιλήτωρ was applied to a man in love, and not to a woman.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

1421. [After this verse H. has marked the supposed loss of five lines and a half. Had he looked into my representation of the whole of these Lyric and Anapæstic Songs, which I published in the Classical Journal, No. 24. p. 346, he would have seen that not a single line has been lost.] .... page 139 line 15
- 1427-9. *ἡ πολύμναστον ἐπηνθίσω αἰμ' ἄνιπτον,*  
*στάσα τότ' ἐν δόμοισιν*  
*ἔριδματος τις ἀνδρὸς οἴζεις*  
*Alas! thou heavy pest, the destroyer of a*  
*husband, standing then on the house, hast*  
*become conspicuous through blood much-*  
*'mindful, and not to be washed out.'<sup>1</sup>* .... 139 16
1435. *ἀξύστατον ἀλγος ἔπραξεν*  
*Has effected a pain that cannot stand toge-*  
*ther.<sup>2</sup>* .... .... .... .... 139 22
- 1436-9. *δαίμον, ὃς ἐμπίτνεις δώμασι καὶ διφυί-*  
*οισι, Τανταλίδαισιν,*  
*κράτος τ' ἵσοψυχον ἐκ γυναικῶν*  
*καρδιόδηκτον ἐμοὶ κρατήνεις*  
*O thou demon, that fallest on the house and the*  
*sons of Tantalus with their double-branch,*  
*and rulest the victory of an equal soul,*  
*biting my heart through women, (Helen*  
*and Clytemnestra—<sup>3</sup>)* .... .... 139 24

<sup>1</sup> Such is the English of the Latin version by H. of his own text, both equally unintelligible—to myself at least; and what is still stranger, the translation does not give even a fair representation of the Greek, which he has concocted out of *πολύμναστον ἐπηνθίσω δι' αἰμ' ἄνιπτον* *ἥτις ἡν τότ' εν δόμοις ἔριδματος ἀνδρὸς οἴζεις*. For in the first place he translates the words *πολύμναστος* actively 'remembering,' which means passively 'much remembered.' Secondly, he renders *ἐπηνθίσω* 'conspicua,' which, if it meant anything at all, would mean 'thou hast caused thyself to bloom.' But there is, in fact, no such verb as *ἐπηνθίσω* in the middle voice. Thirdly, *αἰμα* could not follow *ἐπηνθίσω* without the preposition *διά*, found in the MSS. Lastly, although *ἔρι* is compounded with some passive participials, it is not so with *δματός*.

<sup>2</sup> Such is the literal version of *ἀξύστατον*, which Paley renders 'incompatible,' without producing a single passage to prove that *ἀξύστατος* either has, or could have, such a meaning.

<sup>3</sup> Such is the English of the Latin version by H. of his own text,

Line in Greek Text.	Reference to Bohn's Edit.
1440-2. ἐπὶ δὲ σώματος, δίκαια κῆρυκος, ἔχθροῦ σταθεῖσ' ἐκνόμως ὑμονού ὑμειν ἐπειχεται	
And standing after the manner of a herald upon the body of a foe, she lawlessly boasts to hymn a hymn <sup>1</sup> .... .... page 140 line 1	
1444,5. τὸν τριπάχυντον δαιμόνα—	
The very fattened demon— <sup>2</sup> .... .... 140 4	
1447,8. ἐκ τοῦ γάρ ἔρως αἵματολοιχὸς νείρει τρεφεται—	
For by it is blood-licking love brought up in a recess— <sup>3</sup> .... .... .... .... 140 5	
1449,50. η μέγα δόμαστι τοῖσθι αἷμονα και βαρύμηννιν αἰνεῖς—	
Greatly dost thou praise [a power] of blood and grievously angry with these houses— <sup>4</sup> 140 8	
1466. μηκέτι λεχθῇ δ' But let it no longer be said— <sup>5</sup> .... .... 140 21	

where he has inserted *τ'* after *κράτος*, and thus left the two sentences without a conclusion, and translated *καρδιόδηκτον* 'cor edentem,' as if *δηκτός* could ever be taken in an active sense, and be followed by the dative *ἐμοι*.

<sup>1</sup> Such is the literal version of the text of H., who has altered *κόρακος*, 'a crow,' into *κῆρυκος*, 'herald,' and added *μύσος* to supply the defect in the metre.

<sup>2</sup> H. adopts Bamberger's *τὸν τριπάχυντον* in lieu of *τὸν τριπάχυνον*: who might have referred to Shakespeare's 'I will feed fat the ancient grudge I bear him.'

<sup>3</sup> So H. understands *νείρει*, which, he says, is the dative of an old word *νεῖρος*, signifying 'a recess': at least, Lycophron has in v. 896, *Κρύψαο ἄφαντον ἐν χθονοδε νεῖροις μυχοῖς*. But as Lycephon delights rather in words coined at Alexandria than in those which were current at Athens, his *νεῖρος*, used as an adjective, could be no authority for introducing *νείρει*, as a substantive, into a play of Aeschylus.

<sup>4</sup> So H. reads instead of *η μέγαν οἴκοις τοῖσθε δαιμόνα*: and renders *αἷμονα* 'fond of blood,' or 'bloody,' but without stating to what noun *αἷμονα* is to be referred.

<sup>5</sup> H. alters *μηδὲ ἐπιλιχθῆς* into *μηκέτι λεχθῇ δ'*—

Line in Greek Text.	Reference to Bohn's Edit.
1472,3. τόνδ' ἀπέτισεν τελεον νεαροίς ἐπιθύσας	
Has paid off this grown person, by sacrificing [him] in addition to the young— <sup>1</sup>	page 140 line 25
1479,50. ——————ὅποι δὲ καὶ προβάινων πάχνη κουροβόρῳ παρέξει.	
And wheresoever it is progressing it shall afford to hoar-frost boys-devouring. <sup>2</sup>	.... 140      28
1489. [H., who once defended the words—οὗτ' ἀν- ελύθερον οἴμαι θάνατον τῷδε γνέσθαι, which Seidler was the first to reject as spurious, has subsequently given them up, but with- out stating how they could have come here.]	....      ....      .... 140      40
1492. ἄξια δράσας ἄξια πάσχων— After doing worthy acts, worthy acts suf- fering— <sup>3</sup>	....      ....      .... 141      3
1498. ἀπάλαμον μέριμναν As to care without skill <sup>4</sup>	....      .... 141      7

<sup>1</sup> Such is the literal version of words, which H. thus paraphrases—  
‘ Has paid off this grown person, as an act of revenge for children, by his  
being slaughtered for them.’

<sup>2</sup> Such is the literal version of words, which H. thus paraphrases—  
‘ and wheresoever it is progressing, it shall exhibit to clotted blood  
boys devouring them,’ i. e. ‘ the flowings of blood that came from the  
same seed :’ while he rejects δίκαιον, which Butler proposed to read in lieu  
of δὲ καὶ, and some have adopted, and rightly so ; for Aeschylus wrote,  
as I pointed out thirty-nine years ago, ὁ παῖς σὲ γάρ, προβάινων λάχνη,  
κηρὶ βορὰν παρέξει, i. e. ‘ for the boy, progressing with the down on his  
chin, will give thee as food for fate ’—where there is an evident allusion  
to Orestes.

<sup>3</sup> Such is the literal version of words, which H. says have this meaning  
—‘ suffering things worthy of worthy doings.’ But how Agamemnon’s  
doings towards Iphigenia could be called ‘ worthy,’ instead of ‘ unworthy,’  
as in the common text, H. has not even attempted to show.

<sup>4</sup> H. alters εὐπάλαμον, or, as Porson edited, εὐπάλαμον into ἀπά-  
λαμον—So too I had published in Classical Journal No. 24. p. 347,  
ἀπάλαμος μεριμνᾶν—unknown perhaps to H., but without referring, as  
he has done, to Pindar, Ol. I. 95, for an example of the word ἀπάλαμον :  
while ἀπάλαμος μεριμνᾶν may be compared with ἀχαλκος ἀσπιδῶν, in  
Soph. Ed. T. 185 ; where see Brunck and Elmsley.

Line in Greek Text.		Reference to Bohn's Edit.
1509,10. ——κτείνασ' ἄνδρα τὸν αἴτης ἀποκακύσαι ψυχὴν—		
After killing thine own husband to bewail him, and to perform for his soul— <sup>1</sup>	page 141 line 7	
1513. [H. retains ἐπιτύμβιος αἶνος, considering λάπτω as an intransitive verb ; which it never is : and vainly does he refer to Suppl. 531.] ....	141	20
1519. H. has marked the omission, as he imagined, of a distich, of which the sense was—‘nor shall we suffer others to accompany his funeral,’ and he renders τῶν ἔξοικων, the reading of Auratus, ‘of the domestics,’ referring to Cho. 426, δαῖας ἐν ἐκφορais ἀνεν πολιτῶν ἀνάκτρ, ἀνεν δὲ πενθημάτων ἔτλης ἀνοίμωκτον ἄνδρα θάψαι.]	.... 141	27
1525. [Although H. retains πόρθμευμ' ἀχέων in the text, yet in the Notes he seems to prefer πόρθμευμα νεκρῶν—without giving any rea- son ; nor, had he been asked, could he, I think, have given one.] ....	.... 141	27
1530. ——μίμυνοντος ἐν θρόνῳ Διὸς Jove remaining on his throne— <sup>2</sup>	.... 141	31
1533. κεκόλληται γένος προσόψει The race is glued to a looking-on— <sup>3</sup>	.... 141	34
1534,5. ἐσ τόνδ' ἐνέβης ξὺν ἀληθείᾳ Thou hast come of a truth upon this oracle— <sup>4</sup>	141	35

<sup>1</sup> H. alters ψυχὴν into ψυχὴ τ— and unites ψυχὴ to ἐπικρῆναι, to avoid the asyndeton. And so Ahrens had edited before H.

<sup>2</sup> H. adopts θρόνῳ, the correction of Schütz in lieu of χρόνῳ.

<sup>3</sup> Such is the literal version of the unintelligible text of H., who once suggested πρὸς ἄψη—a word of his own coining ; and after rejecting what was manifestly wrong, he has proposed what is not more correct, προσόψει—rather than admit πρὸς ἄτρ, so happily elicited by Blomfield from προσάψαι.

<sup>4</sup> H. adopts Canter's ἐνέβης for ἐνέβη—But surely the oracle came rather upon Agamemnon, than he upon the oracle ; just as in Hamlet, Ophelia went to the water, rather than the water came, as the Gravedigger wanted to prove, to Ophelia. Hence the poet probably wrote, 'Ἐς τόνδ'

ἐνέβη.....χρησμός, not χρησμόν.

Line in Greek Text.	Reference to Bohn's Edit.
1542-4. <span style="margin-left: 10em;">τάσδ'</span>	
ἀλληλοφόνους μανίας μελάθρων ἀφελούντι.	
After having taken away from the house these phrenzies producing alternate mur- ders <sup>1</sup> ...      ...      ...	page 142 line 9
1558. <i>ἀστοκέντια</i> . . . . . And during an act of hospitality for citizens <sup>2</sup>	142      19
1563,4. <i>ἴκρυπτ'</i> . . . . . <i>ἀσημ'</i> . . . . . He concealed <sup>3</sup> .....without a mark—	...      142      24
1573,4. <i>τρίτον γὰρ ὅτα μ' ἐπίδεχ' ἀδέιώ πατρὶ</i> <i>συνεξέλαινει τυπθὸν ὅτι</i> <sup>4</sup> <i>ἐν σπαργάνους</i> For me, being the third in succession, did he drive away, together with my unhappy father, while I was still a little one in swad- dling clothes— <sup>4</sup> ...      ...      ...	142      3
1583. [After this verse H. has marked the loss of another, which he conceived was to this effect — <i>Τοίγαρ στυγνθεῖς δυσθέοις τολμή-</i> <i>μασιν</i> , i. e. 'Hence hated for thy impious darings.' But here, as in the preceding lyrical portions, there is nothing to be supplied, but only something to be cor- rected.]      ...      ...      ...      ...	143      13

<sup>1</sup> H. alters μοτ δ' into τάσδ—

<sup>2</sup> Such I presume, is the meaning H. intended by his *ἀστροζένια*, which he has made out of *ἄυτοῦ της ζένια*—

<sup>8</sup> H., who once thought that some verses had dropped out here, has now suggested after Tyrwhitt, whose name is not mentioned, ἔκρυπτ' in the place of ἔθρυπτ'—adopting likewise Dindorf's δ δ', and reading moreover καθηρίνεοις, which, as far as I can discover, is without regimen.

<sup>4</sup> H. alters, not without some hesitation, *ἐπὶ δέκ'* into *ἐπιδέκα*—But as *ἐπιδέκει*, from which he derived *ἐπιδέκα*, is a word not to be found elsewhere, the restoration of the passage is still left for a more happy critic; since neither Emper, who first objected to *ἐπὶ δέκ'*—for nothing is known elsewhere of the thirteen children of Thystes,—nor Ahrens, who felt the full force of the objection, have been able to meet it satisfactorily.

Line in Greek Text.		Reference to Bohn's Edit.
1688,9. ————— ὡς διδάσκεσθαι βαρὺ <sup>τὸ τηλικούτῳ σωφρονεῖν εἰρημένον.</sup>		
How hard it is to be taught that, which is prescribed for a person of such an age, to be moderate. <sup>1</sup>	.... .... page 143 line 18	
1606. [After this verse H. has marked the loss of a line, which he conceived was to this effect,		
ὅστ' ηὐλαβεῖτ' ἄντον δὲ ἐγὼ κρατῶν δόμων, ἐκ τῶνδε τοῦδε χρημάτων πειράσομαι ἄρχειν πολιτῶν—		
i. e. ‘so·that he would have been on his guard ; but now being the master of the house, I will endeavour from the property of this man to rule over the citizens.’ But here too nothing has been omitted, only something corrupted.	.... .... 144	2
1609,10. ————— τόνδε μὴ πειθάνορα ζεύξω βαρείας οὕτι μὴ σειραφόρον κριθώντα πῶλον.		
And this colt, that does not obey a man, I will unite to a heavy [yoke], and I will not [make him] full of oats, a trace-bearer. <sup>2</sup>	.... 144	4
1621. [Here again H. conceives a line has been lost, but without venturing even to guess at the sense of the missing matter.]	.... 144	14
1624. ————— τὴν τύχην αἱρούμεθα We choose the fortune. <sup>3</sup>	.... 144	21

<sup>1</sup> So H. in lieu of Τὸ.....εἰρημένον. But such a sentence would indicate that the thing to be taught was—τηλικούτῳ σωφρονεῖν, not simply σωφρονεῖν. Hence he should have suggested—ὡς διδάσκεσθαι βαρὺ Τῷ τηλικούτῳ—“σωφρονεῖν δεῖ”—ρῆμ’ ἔμόν—i. e. “how hard it is for a person of such an age to be taught my saying (namely) ‘one must be temperate.’”

<sup>2</sup> Such, I presume, is what H. understood by οὕτι μὴ—for he probably conceived that ζεύξω was to be supplied in the second clause, although it is a negative idea, from the verb in the first clause, although it is a positive one. This however is not the only difficulty. For πειθάνωρ could mean only ‘man-persuading,’ not what the sense requires, ‘man-persuaded.’ Moreover, correct language would demand οὐ, not μὴ, before πειθάνωρ, while to avoid the asyndeton, one would have expected κοῦ τι μὴ, not οὐ τι μὴ—

<sup>3</sup> H. adopts Auratus’ αἱρούμεθα in lieu of ἴρούμεθα.

Line in Greek Text.	Reference to Bohn's Edit.
1626.7. [H. has transposed these two verses, and given <i>πημονής ἀλις δ'</i> instead of <i>πημονῆς δ'</i> <i>ἀλις γ'</i> —]	.... .... page 144 line 24
1627. ἀλλὰ καὶ τάδ' ἐξαμῆσαι πολλὰ δύστηρον θίρος. But even these are many [so as] to reap a woeful harvest!	.... .... .... 144 23
1628. [H. has placed here the verse Σάφρονος—commonly found after <i>πειρωμένους</i> in 1635, and supplied <i>αἰσχος μέγα</i> , i. e. 'a great disgrace,' after <i>κρατοῦντ</i> ']	.
1629. στεῖχε καὶ σὺ χοὶ γέροντες Go, both you and the old men—	.... 144 25
1630. πρὶν παθεῖν ἔρξαντες ἀρκεῖν χρῆν τάδ', ὡς ἐπρέξαμεν. Before you suffer after having done [something]. It is meet for these things to suffice, as we have done. <sup>3</sup>	.... .... .... 144 26
1631. εἰ δὲ οὐκ οὐ μόχθων γένοιτο τῶνδ' ἀλις, δεχοΐμεθ' ἀν— But if there is still not enough of these troubles, we shall receive— <sup>4</sup>	.... .... .... 144 27
1634. [Although, says H., Wakefield's <i>ἀκοντίσαι</i> is not inappropriate, yet <i>ἀτραβίσαι</i> seems to be said correctly; for it means nearly the same as <i>δρέψασθαι</i> . But such is never its meaning; and if it were, 'to pluck a foolish tongue,' would be here perfectly unintelligible, where the sense required is, as Wakefield saw, 'to dart out a foolish tongue;' in Greek, <i>ματαίαν γλώσσαν ἀκοντίσαι.</i> ]	.... .... .... .... 144 33

<sup>1</sup> H. unites *τάδε πολλά ἔστιν*—and understands *ῶστε* before *ἴξαμῆσαι*—

<sup>2</sup> H. adopts *στεῖχε καὶ σὺ χοὶ γέροντες*—first suggested by Franz.

<sup>3</sup> H. now alters *ἔρξαντες καιρὸν* in MS. Flor. into *ἔρξαντες ἀρχαῖν*—and thus rejects his previous suggestion *ἔρξαντ' ἄκαρπα*—

<sup>4</sup> So H. instead of *εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἀλις γ' ἔχομεθ' ἀν*—observing that *εἰ...οὐ* are here united, not *εἰ...μὴ*, because *οὐ* is to be referred to *ἄλις*, not to *εἰ*—

## THE CHOEPhORI.

Line in Greek Text.	Reference to Bohn's Edit.
3. [After <i>κατέρχομαι</i> H. conceives a tristich to have dropped out, which he has attempted to supply, as regards the sense, in the manner following :—‘I unhappy Orestes, after bringing my foot in secret, where my father was destroyed by violence with the secret craft of a woman’s head—’] .... page 146 line 3	
7. [After <i>πενθηγίριον</i> H. has marked a lacuna by asterisks, and then introduced a distich, quoted by the Vatican Scholia on Eurip. Alc. 784.—‘For I did not lament, being present, thy fate, O father, nor did I stretch out my hand at the carrying out of thy corpse.’] .... .... .... 147 1	
13. —————— <i>πῆμα.....νέον</i> ; Has a new calamity ? <sup>1</sup> .... .... .... 147 5	
23. <i>χοᾶν πρόπομπος</i> — A sender-forth of libations— <sup>2</sup> .... .... .... 147 13	
24,5. <i>πρέπει παρῆστι φοίνος διωγμὸς</i> <i>δινυχὸς ἀλοκὶ νεοτόμῳ</i> . Conspicuous on the cheeks is the blood-shedding-force of the nails in a new-cut furrow <sup>3</sup> 147 15	

<sup>1</sup> H. adopts *πῆμα* from two MSS. and Rob.

<sup>2</sup> H. in the Notes reads *χοᾶν* with Casaubon, for *χοδεῖ*. He should have adopted rather Paley’s *χοᾶς προπέμπουσ*—

<sup>3</sup> H. alters *παρῆστι φοίνος διωγμὸς* into *παρῆστι φοίνος διωγμὸς*—But how *διωγμὸς*, literally ‘persecutio,’ could be rendered ‘cruenta vis,’ by H., one cannot understand.

Line in Greek Text.	Reference to Bohn's Edit.
31. τορὸς δε φοῖτος ὀρθόθρηξ— A piercing agitation causing the hair to stand erect— <sup>1</sup> .... .... .... page 147 line 19	
53-7. ρωτὴ δὲ ἐπισκοπεῖ Δίκας ταχεῖα τούς μὲν ἐν φάει, τὰ δὲ ἐν μεταχριώ σκότου μένει χρονίζοντ' ἀτυχῆ, τούς δὲ ἄκρατος ἔχει νῦξ.	
But the sudden balance of Justice looks upon some in the light ; but the things in twilight remain for a time unfortunate ; but some persons does night not perfected hold. <sup>2</sup> .... 148	6
63-5. —πόροι τε πάντες ἐκ μᾶς ὁδοῦ διαινοντες τὸν χερομυτῆ φόνον καθαροῖς ίοιεν ἀν μάτην And all the streams from one road, wetting thoroughly a foul hand murder, would with purifying [powers] go in vain. <sup>3</sup> .... 148	13
69-70. δίκαια καὶ μὴ μᾶς πρέπον τύχαις βίου βίᾳ φερομένον αἰνέσαι— It is becoming to my misfortunes in life to praise [the deeds] just, or not, of those who bear themselves with violence. <sup>4</sup> .... 148	18
71. —δακρύων ὑφειμάτων With the sorrows of tears under a cloak <sup>5</sup> .... 149	2

<sup>1</sup> H. reads with Bamberger φοῖτος for φόβος—

<sup>2</sup> Such is the English of the Latin version by H. of his own text ; where he has elicited χρονίζοντ' ἀτυχῆ from χρονίζοντ' ἄχη in one MS. and χρονίζοντ' εὐχῆ in another, and rejected βρύει, found after ἄχη or εὐχῆ in MSS. That the author however did not write, what H. has attributed to him, is shewn by what is generally the best test, an unintelligible literal version.

<sup>3</sup> H. adopts Lachmann's διαινοντες in lieu of βαίνοντες, and alters καθαίροντες ίοισαν ἀτην into καθαροῖς ίοιεν ἀν μάτην : where μάτην is due to Heath, and καθαροῖς obtained from καθάρσιοι, of which Bamberger said καθαίροντες was the explanation.

<sup>4</sup> Such, I presume, is the sense which H. meant to convey by his text, which he has elicited from δίκαια καὶ μὴ δίκαια πρέποντ' ἀρχαῖς βίου—where πρέπον τύχαις is due to Schütz.

<sup>5</sup> H. reads δακρύων ὑφειμάτων, and unites δακρύων πένθεσιν, in lieu of δακρύω δ' ὑφ' ειμάτων.

Line in Greek Text.		Reference to Bohn's Edit.
84. ἔσθλ' ἀντιδοῦναι . . .	To give in return good things <sup>1</sup> ....	page 149 line 11
97—100. λόγους δὲ, οὐσπερ γέδεσθα τάφου πατρὸς, στέγους δὲ, εἰ τι τῶνδε ἔχεις ὑπέρτερον, φθέγγου χεύσα τεμνὰ τοῖσιν εὐφροσιν.	The reasons, for which you reverence the tomb of your father, you will conceal, if you have anything of greater moment.....Speak, pouring forth solemn words to the well- disposed. <sup>2</sup> .... .... .... ....	149 22
112. ἀπλωστὶ φράζουσ'	By saying simply— <sup>3</sup> .... .... ....	150 12
115, 16. κῆρυξ μέγιστε τῶν ἄνω τε καὶ κάτω ἀρηξον Ἐρμῆ	Aid, O Hermes, thou greatest herald of those above and below— <sup>4</sup> .... .... ....	150 16
118. —πατρών αἰμάτων ἐπισκόπους—	The inspectors of my father's blood— <sup>5</sup> ....	150 18
121—5. ἀγάω, χέουσα τάσδε χέρνιβας φθιτοῖς, λέγω, καλοῦσα πατέρ, ἐποικτείρειν ἐμὲ φίλον τὸ Ὀρέστην . . . . .	φίλον τὸ Ὀρέστην πως ἀνάξομεν δόμοις. Which words do I, while pouring out these sacred urn-drops for the dead, pronounce, calling upon our father to pity me and dear Orestes, [and to see that we are conquerors,] and that we may somehow bring back Orestes home. <sup>6</sup> .... .... ....	150 20

<sup>1</sup> H. adopts Elmsley's ἔσθλ' for ἔστι, and, in v. 85, Stanley's δόσιν γε for δόσιν τε.

<sup>2</sup> So H. transposes the order of the verses and the speaker, and supposes the loss of a verse, indicated by asterisks.

<sup>3</sup> H. alters ἀπλῶς τι into ἀπλωστὶ, although he confesses that ἀπλωστὶ is a word not to be found elsewhere.

<sup>4</sup> H. places the verse here, which is commonly found after 159, and inserts ἀρηξον to fill up the sense.

<sup>5</sup> H. adopts Ahrens αἰμάτων for δωμάτων.

<sup>6</sup> H. reads ἀγάω for κάγω, and φθιτοῖς for βοτοῖς in one MS., and βροτοῖς in another; and ἐποικτείροντ' for ἐποικτειρόν τ', and πως for πῶς, and conceives that some words have dropped out, answering to those between the brackets.

Line in Greek Text.	Reference to Bohn's Edit.
137. καὶ τοὺς κτανόντας ἀντικακτανεῖν δίκη.	
And to kill in return with justice, those who killed thee <sup>1</sup> .... .... .... page 150 line 33	
145-51. ξετε δάκρου καναχές δλόμενον δλομενφ δεσπότα πρὸς ἔρμα γᾶς τόδε κεδυνόν κακών δ' ἀπότροπον ἄγος ἀπεύχετον· κεχυμένων χρῶν, κλύε δέ μοι σέβας, κλύν, ὃ δεσποτ', ἐξ ἀμαράς φρενός.	
Send a tear with a shriek, miserable, for the miserable lord, at this sacred mound of earth ; but the pollution from libations poured out, to ward off ills, is an abomina- tion. Hear, O lord, hear the honors [paid to thee] from a darkened mind. <sup>2</sup> .... 151      8	
152-8. δ το το το το τοι δ το το το τοι λώ τίς δορυσθενής ἀνήρ ἀναλυτήρ δόμον Σκυθικά τε χερὶ παλίντονα ἐν ἔργῳ βέλῃ πιπάλλων Ἀρης σχέδια τ' αὐτόκωπα νωμῶν ξίφη ;	ἀντιστρ.
Who is the man strong with a spear, the deliverer of houses, and hurling, [like] War, the arrows [of the bow] bent back by the hand in battle, and brandishing swords in close quarters, together with their very hilts? <sup>3</sup> .... .... .... .... 151      13	
175. οὐχ ἡσσον αῦ δακρυτά— Not less on the other hand to be wept for— <sup>4</sup>	152      19

<sup>1</sup> H. adopts Scaliger's ἀντικακτανεῖν in lieu of ἀντικατθανεῖν. But Scaliger's reading was, as I can testify, ἀντικατακτανεῖν, found subsequently with a γρ. in MS. Med. In Attic Greek κατακτανεῖν could not be contracted into κακτανεῖν.

<sup>2</sup> Such is the English of the Latin version by H. of his own text; where he has altered ἔρμα into ἔρμα, and τόδε κακών κεδυνῶν τ' into τόδε κεδυνὸν κακών δ', and ἄλγος into ἄγος, and κλύε δέ μοι κλύε σέβας ὃ into κλύε δέ μοι σέβας κλύν ὃ—

<sup>3</sup> Such is the literal version of the text of H., where he has changed τ' ἐν χεροῖν into τε χερὶ, and νωμῶν βέλῃ into νωμῶν ξίφη with Pauw.

<sup>4</sup> H. adopts Emper's αῦ δακρυτά in lieu of εῦ δακρυτά.

Line in Greek Text.	Reference to Bohn's Edit.		
183. [After this verse, H. has marked the loss of another with this sense—‘the wife of Aegistheus the doer of shame,’ in Greek, ‘ <i>Η τοῦ μὲν αἰσχυντῆρος Αἴγισθου δάμαρ</i> .’]	page 152 line 16		
189. [After ‘ <i>Ορέστον</i> H. understands <i>οὐκ ἔχω</i> with the Schol., and conceives that Electra is here talking to herself.]	....	152	20
191. <i>εἰθ’ εἶχε φωνὴν ἔμφρον</i> — Would that it had an intelligent voice! <sup>1</sup>	....	152	21
193. <i>ἀλλ’ ἦν σαφηνῆ τόνδ’ ἀποπτύσαι πλόκον</i> — But it would have been clear <sup>2</sup> for me to reject this lock—	....	152	23
197-201. [This tetrastich, commonly the continuation of the speech of Electra, is assigned to the Chorus by H. but without his giving any reason for the change.]	....	152	27
204. [After <i>συνεμπόρου τινὸς</i> , H. has marked the loss of one or more lines by asterisks.]	....	152	33
220. <i>ώς ὅντ’ Ορέστην γάρ σ’ ἐγώ προσεννέπω</i> ; As being Orestes do I then address thee? <sup>3</sup>	....	153	19
225,6. —————— <i>βόστρυχον τριχὸς</i> <i>σαυτῆς ἀδελφοῦ, συμμέτρου τῷ σῷ κάρᾳ.</i> The bunch of the hair of thy brother, corresponding with that on thy head. <sup>4</sup>	....	153	23
228. [After <i>eis δὲ θήρειον γραφῆν</i> , ‘upon the picture of animals,’ H. has marked by asterisks the loss of a line; which, had it been preserved, would have equalized the eleven lines spoken by Orestes with the eleven in the mouth of Electra.]	....	153	30
235. <i>ὦ τερπνὸν ὄνομα</i> — O name delightful to me— <sup>5</sup>	....	154	3

<sup>1</sup> H. adopts Auratus' *ἔμφρον* instead of *εῦφρον*—

<sup>2</sup> H. adopts Erfurdt's *ήν σαφηνῆ* in lieu of *εὖ σαφηνῆ*—

<sup>3</sup> H. reads *γάρ σ’ ἐγώ προσεννέπω* in lieu of *τάδ’ ἐγώ σε προσυννέπω*: where *προσεννέπω* is due to Arnald. But *γάρ* could not be the fourth word in a sentence!

<sup>4</sup> This verse H. has placed after *βόστρυχον τριχὸς*, not, as commonly, after *κηδεῖον τριχός*.

<sup>5</sup> H. adopts Valckenaer's *ὄνομα* for *ὄμμα*—

Line in Greek Text.	Reference to Bohn's Edit.
252-60. [These nine verses H. assigns to Electra, to answer to the nine spoken by Orestes.]	page 154 line 18
275. τὰ μὲν γὰρ ἐκ γῆς δυσφόρων μηνίματα For the angry feelings of the ill-disposed [coming] from the earth <sup>1</sup>	.... .... 155 3
276. —————— τὰς δ' αἰνῶν νόσους, Praising others as diseases <sup>2</sup>	.... .... 155. 5
281. [H. has put the verse, commonly read here, after φόβος, in v. 284. So too does Blomf, whose name however is not mentioned.]	.... 155 8
291. —————— δέχεσθαι δ' οὔτε συλλέγειν τινα. And that no one receive him nor sail with him <sup>3</sup>	155 18
302. [H. prefers in the Notes εἰ δὲ μὴ, τάχ' εἴσομαι, to prevent εἴσεται being taken in a passive sense.]	.... .... .... 156 3
316. σκότῳ φάος ἀντίμοιρον A light, having a share opposite to [or 'in return for'] darkness <sup>4</sup>	.... .... 156 12
327-9. πατέρων τε καὶ τεκόντων γύνος ἔνδικος ματεύει ροπᾶν, ἀμφιλαφῆς ταραχθεῖς. A just sorrow, excited in abundance, seeks the turn [in the scale] for a father and a mother <sup>5</sup>	.... .... .... .... 156 18
330,1. —————— ὅδ' ἐπιτύμβιος θρῆνος This lament over thy tomb— <sup>6</sup>	.... .... .... 156 21

<sup>1</sup> H. adopts Lobeck's *μηνίματα* in lieu of *μειδίγματα*—

<sup>2</sup> Such is the literal version of the text of H., which I must leave for others to understand, if they can.

<sup>3</sup> So H. adopts Bothe's interpretation of *συλλέγειν*—

<sup>4</sup> H. adopts Erfurdt's *ἀντίμοιρον* in lieu of *ισόμοιρον*—

<sup>5</sup> Such is the English of the Latin version by H. of his own text; where he has adopted Lachmann's *ροπᾶν* in lieu of *τὸ πᾶν*. *ταραχθεῖς*, literally 'troubled,' could hardly mean 'excited.'

<sup>6</sup> H. reads δί σ' ὅδ' in lieu of *τοῖς*—for the sake of the metre in the strophe; where is now retained *ἄν* *ἔκαθεν*—although he once suggested *ἄγκαθεν*, asserting that the optative could be used in a potential sense without *ἄν*.

Line in Greek Text.	Reference to Bohn's Edit.
346,7. τέκνων τε κελεύθοις κτίσας ἐπιστρεπτὸν αἰών	
After having built up a life to be turned to in the paths of thy children— <sup>1</sup> .... page 157 line 2	
355. βασιλεὺς γὰρ ἦν, ὅφερ' ἔξη For he was a king, while he lived— <sup>2</sup> .... 157 9	
360. μετ' ἄλλῳ δουρικμῆτῃ λαῷ With another spear-subdued clan— <sup>3</sup> .... 157 14	
361,2. παρὰ Σκαμάνδρου πόρον τεθάψθαι πέπρωσο By the stream of Scamander, thou hadst been fated to be buried— <sup>4</sup> .... .... .... 157 15	
369. ————— δύνασαι γάρ. For thou canst— <sup>5</sup> .... .... .... 157 21	
372,3. ————— τῶν δὲ κρατούντων χέρες οὐχ ὅσται στυγερῶν γ' ὅντων. But unholy are the hands of those in power being hateful. <sup>6</sup> .... .... .... 157 23	
380. ————— τοκεῦσι δ' ὅμως τελοῖτο. And may it be accomplished equally for parents. <sup>7</sup> .... .... .... .... 157 24	
381. ————— γένοιτο μοὶ ποτε— Would that it may be at some time for me <sup>8</sup> .... 158 4	

<sup>1</sup> So reads H. in lieu of *ἐπιστρεπτὸν αἰώνα κτίσσας*, and refers to Bekker, Anecdot. p. 363, 17, Αἴών τὸν αἰώνα κατ' ἀποκοπὴν Αἰσχύλος εἶπεν—and so too Ahrens, whose name however is not mentioned.

<sup>2</sup> So H. in lieu of *ἡς* and *ἔξης*.

<sup>3</sup> H. reads *μετ' ἄλλῳ* with Stanl. and *δουρικμῆτῃ* with Blomf.

<sup>4</sup> H. alters *τέθαψθαι* into *τεθάψθαι* with Ahrens (or rather Abresch), and inserts from conjecture *πέπρωσο*—But *πέπρωσο* is a word that never is, for it never could be, found.

<sup>5</sup> H. alters *ὅδηνᾶσαι γάρ*, found in MSS., to *δύνασαι γάρ*—which he renders—‘For thou mayest.’ But the meaning of those words he has failed to unfold.

<sup>6</sup> H. alters *τούτων* into *γ' ὅντων*—

<sup>7</sup> H. reads with Boissonade *τοκεῦσι δ' ὅμως τελοῖτο* in lieu of *τελεῖται*. But *ὅμως* means ‘however,’ not ‘equally.’

<sup>8</sup> H. adds from conjecture *ποτε* after *γένοιτο μοι*—

Line in Greek Text.					Reference to Bohn's Edit.
384-8. —————τί γὰρ κεύθ-					
ω, φρενὸς οἴον ἔμπας ποτᾶται πάροιθε πρώρας δριμυστάκτον κραδίας, θύματος ἔγκοτον, στύγος :					
For why should I conceal how great a hatred of mind, mixed with anger for a sacrifice, is flitting entirely before the prow of a heart dropping with bitterness? <sup>1</sup>	....			page 158 line 6	
394. κλῦτε δὲ τὰ χθονίων πρότιμα— And hear ye, the honored of those under the earth. <sup>2</sup>	....	....	....	....	158      12
401. —————ἱραὶ τεθυμένων Ye curses of the sacrificed— <sup>3</sup>	...		....	....	158      19
406. οἰκτρὸν τόνδε κλύνουσαν οἴκτον. On hearing this piteous lament. <sup>4</sup>	....		....	....	158      22
410-12. ὅταν δ' αὖτ' ἐπαλκὲς ἥτορ θάρση, πέστασεν ἀχος πρὸς τὸ φανέν τί μοι καλῶς. But when again a valiant heart shall be bold, it has displaced a sorrow, by causing some- thing to appear well to me. <sup>5</sup>	....		....	....	159      1

<sup>1</sup> Such is the literal version of the text of H.; where he has altered θεῖον into οἶον, and δειμῶς ἄκται in Rob. into δριμυστάκτον, and πάροιθεν δὲ into πάροιθε—

<sup>2</sup> So H. who now prefers πρότιμα to τιτηνά, which he once suggested, in lieu of τετηνά, and this too after τιτηνά had been received by Martin, Bamberger, and Paley, as the very word of Æschylus, or leading the nearest to it.

<sup>3</sup> H. reads τεθυμένων for φθυμένων—But τῶν could not be omitted.

<sup>4</sup> H. inserts from conjecture οἰκτρὸν between κίαρ and τόνδε—

<sup>5</sup> Such I presume is the literal version, which H. would have given of his text; where he has introduced ἥτορ from conjecture after ἐπαλκές, and altered θαρρέ into θάρση, and πρὸς τὸ φανέσθαι μοι into πρὸς τὸ φανέν τί μοι—To get however at the presumed sense, it would be requisite to write πρὸς τοῦ in lieu of πρὸς τὸ—But as even H. confesses the whole passage to be in a desperate state, it would have been perhaps wiser to have left it untouched.

Line in Greek Text.		Reference to Bohn's Edit.
413,4. <i>τί δ' ἀν φάντες τύχοιμεν ; ή τά περ</i> <i>πάθομεν ἄχεα πρός γε τῶν τεκομένων ;</i>	In saying <sup>1</sup> what should we hit [the mark]? Are they not the pangs, <sup>2</sup> which we have suffered from our parents ?	.... page 159 line 3
415. <i>πάρεστι σαίνειν—</i>	It is possible to flatter [some acts] <sup>3</sup>	.... 159 3
418. <i>ἔκοψα κομὸν Ἀριον</i>	I struck an Ariean strain— <sup>4</sup>	.... 159 7
418,9. <i>νόμοις ἵηλεμιστρίας—</i>	And with the measures of a Cissian woman lament-pouring <sup>5</sup>	.... .... 159 7
420. <i>ἀδην ἰδεῖν</i>	To see in abundance— <sup>6</sup>	.... .... 159 8
439. <i>ἔχεις πατρῷον κόρον—</i>	Thou hast <sup>7</sup> [or 'hearest'] thy father's death	.... 160 4
441. <i>μυχῷ δ' ἀφέρκτος</i>	Confined in a recess— <sup>8</sup>	.... .... 160 6
443. <i>χέουσα πολύδακρυν γόδου—</i>	Pouring forth a moaning with many tears <sup>9</sup>	.... 160 8
444. [H. has marked by asterisks the loss of some words between <i>ἀκούων</i> and <i>ἐν φρέσιν</i> ; and in the Notes asserts that, although it cannot be stated exactly what has dropped out, the		

<sup>1</sup> <sup>2</sup> H. adopts *τί δ' ἀν φάντες*, suggested by Bothe and Bamberger, in lieu of *τί δ' ἀν πάντες*, and *ἄχεα*, for *ἄχθεα*, with Lachmann.

<sup>3</sup> So probably H. understood *Πάρεστι σαίνειν*, by mentally supplying *τὰ μὲν* in the first clause, from *τὰ δὲ* in the second.

<sup>4</sup> H. alters *ἔκοψε* into *ἔκοψι*, and *"Ἀριον* into *"Ἀριον*—where 'Arius,' he says, alludes to the people called Arii, who were related to the Medes.

<sup>5</sup> H. corrects *πολεμιστρίας* into *ἱηλεμιστρίας* on the authority of Hesych. *'Ιηλεμιστρίας θρηνητρίας.*

<sup>6</sup> H. reads *πολυπλάνητι*, *ἀδην* with Bamberger, in lieu of *πολυπάλαγκτα δ' ἦν* in Turneb.

<sup>7</sup> H. alters *λέγεις* into *ἔχεις*.

<sup>8</sup> H. adopts Stanley's *μυχῷ* for *μυχοῦ*—

<sup>9</sup> H. adopts Dobree's *χέουσα* in lieu of *χαιρόνουσα*—

Line in Greek Text.		Reference to Bohn's Edit.
	whole verse was perhaps to this effect :— 'Hearing of the insulting acts done by these parties, in your thoughts—']	
455. Ἀρος Ἀρει ξυμβαλεῖ	War shall conflict with war— <sup>1</sup>	page 160 line 20
475,6. καγὼ, πάτερ τοιῶνδε σοῦ χρείαν ἔχω τυχεῖν, μέγαν προσθέσαν Λίγισθῳ φθόρον—	I have a need of meeting with such things from thee, O father, that after having placed a great destruction upon Agistheus— <sup>2</sup>	... 161 7
492. ή τὰς ὁμοίας ἀντίδος λαβᾶς λαβῖν. Or grant them in return to receive equal layings-hold ? <sup>3</sup>	.... .... .... 161	29
497 and foll. [H. thus arranges the speeches :— 497 OR. 498 EL. 499 OR. 502 EL. 505 CH. 508 OR., and reads Αὐτὸς δὲ σῶς in lieu of Αὐτὸς δὲ σώκει, and, placing Τίμητα before, instead of after, Καὶ μῆν, he changes ἀμύμφητον δέ τινα τὸν into ἀμεμφῆ τὸνδ' ἔτεινατην—]	.... .... .... 162	7
524. [H. after Abresch assigns this verse to OR.]	.... 162	29
525. αὐτὴν προσέσχε μαστὸν ἐν γ' ὄνείρατι She gave herself the breast at least in a dream. <sup>4</sup>	.... .... .... 162	30
546. [H. thus arranges the speeches :— CH. So may it be ; but explain the rest to thy friends. OR. The story is a simple one. I tell this person to go within, and others to do one thing, and others not to do anything at all.]	.... .... .... 163	20

<sup>1</sup> H. adopts Pauw's ξυμβαλεῖ for ξυμβάλλει.

<sup>2</sup> H. alters τοιάνδε σον φυγεῖν in Turneb. into τοιῶνδε σον....τυχεῖν  
—and substitutes his own φθόρον for μόρον, the supplement of Canter.

<sup>3</sup> H. adopts Musgrave's λαβάς for βλαβάς ; who refers to Plato in  
Phædr. p. 236. B. εἰς τὰς ὁμοίας λαβᾶς ἐλήλυθας : and Rep. vii.  
p. 544. B., from whence it appears that λαβῆ was applied to the laying-  
hold of each other by wrestlers, when they were on the ground.

<sup>4</sup> H. reads ἐν γ' ὄνείρατι in lieu of ἐν τῷ—

Line in  
Greek Text.

Reference to  
Bohn's Edit.

563,4. τί δὴ πύλαισι τὸν ἵκετην ἀπείρυγεται

Ἄγισθος ; εἴπερ

Why does Agistheus bar out the suppliant at  
the gates ? especially if—<sup>1</sup> .... page 163 line 35

567,8. ή καὶ μολὼν ἔπειτά μοι κατὰ στόμα  
ἀρεῖ, σάφ' ἴσθι, καὶ κατ' ὄφθαλμοὺς βαλεῖ

Or even after arriving he shall then, know  
thou clearly, lift up his mouth before me,  
and cast down his eyes—<sup>2</sup> .... .... 164 1

581,6. ποντίαι τ' ἀγκάλαι  
κνωδάλων ἀνταίων  
βρύουσι· πλάΐουσι καὶ πεδαίχμοι  
λαμπάδες πεδάρος·  
πτωνά δὲ καὶ πεδαβάμον' ἀπ' ἀνεμοέντων  
αἰγίδων φράσαι κότον.

And the arms of the sea flourish with hostile  
monsters; and the lights in mid air are  
plentiful in the space between combatants;  
and things flying and walking on foot  
have spoken of the anger from windy hurri-  
canes—<sup>3</sup> .... .... .... .... 164 18

<sup>1</sup> H. reads ἀπείρυγεται Αἴγισθος, with MS. Med. But ἀπείρυγεται is never found in an active sense. Ald. and Turn. more correctly, ἀπείρυγετε, Αἴγισθος εἴπερ—

<sup>2</sup> Such is Bamberger's version of his own text—κατὰ στόμα ἀρεῖ—adopted by H. in lieu of ἔρει—But correct Greek and common sense would require rather—ἔπειτ' ἦμοι γ' ἀνὰ στόμα ἀρεῖ—for thus ἀναρεῖ would be properly opposed to καταβαλεῖ—

<sup>3</sup> Such is the literal translation of the text of H.; where he has altered βροτοῖσι into βρύουσι, of which, as being, he asserts, the under-written gloss, he has rejected βλαστοῖσι, and changed πεδαβάμονα κάνεμοέντων into πεδαβάμον' ἀπ' ἀνεμοέντων—observing that the masculine ἀνεμοέντων, joined to the feminine αἰγίδων, ought not to excite the least suspicion. But as he has failed to show the syntax in φράσαι, I have translated, as if he meant to write φράσαι, i. e. ἔφρασαι. He might however have intended to take φράσαι, the infinitive, in the sense of the imperative. The latter part of these alterations was first proposed in his Dissertat. de different. Pros. et Pct. Orat. p. 33; but its meaning even Wellauer said he could not comprehend.

Line in  
Greek Text.Reference to  
Bohn's Edit.

587–92. ἀλλ' ὑπέρτολμοις ἀνδρ-  
ὸς φρόνημα τὶς λόγῳ  
καὶ γυναικῶν φράσει  
τλημόνων παντόλμοις  
ἔρωτας ἀπαισι συννόμους βροτῶν,  
συζύγους θ' ὄμανδια;

But who will tell in a speech the overdares  
thoughts of a man, and the loves of bold  
women, and their cohabitings under a yoke,  
the fellow-livers with very daring calamities  
to mortals<sup>1</sup> .... .... page 164 line 22

593,4. θηλυκρατῆς ἀπέρωτος ἔρωτος πάρα νείκα  
κνωδάλων τε καὶ βροτῶν.

The love, that rules in females, is present  
unlovely in a contest, in the case of monsters  
and mortals<sup>2</sup> .... .... .... 164 24

595–8. ιστω δ' ὅστις οὐχ ὑπόπτερος  
φροντίσιν, τὰν δαεῖο' ὁ παιδολύμ-  
ας τάλαινα Θεστίας μήσατο,  
πυρδαήτων πρόνοιαν—

Let him, who is not with flighty thoughts, know  
the fire-burning plan, which the wretched  
child-destroying daughter of Thestis knew  
and contrived—<sup>3</sup> .... .... .... 164 26

604. ἀλλον δ' ἐστὶν ἐν λόγοις στυγεῖν  
Another there is in stories to hate—<sup>4</sup>

605. ——————έχθρων ὑπαὶ<sup>5</sup>  
Induced by foes—<sup>5</sup> .... .... .... 165 2

<sup>1</sup> Such is the literal version of the text of H.; where he has altered λέγοι into λόγῳ, and φρεσὶν into φράσει, and adopted from one MS. παντόλμοις instead of παντόλμους, and rejected καὶ after τλημόνων on conjecture. And he has thus given up the notion he once promulgated, even after it had been adopted by his admirers, that τὶς λέγοι could be united without ἀν.

<sup>2</sup> Such, I presume, is the version of the text of H.; where he has altered, with Victorius, ἀπέρωτος into ἀπέρωτος, and παρανικῆ into πάρα νείκα.

<sup>3</sup> Such is the version of the text of H.; where he has altered δαεῖς τὰν into τὰν δαεῖσ', and πυρδαή τινα into πυρδαήτιν—

<sup>4</sup> H. alters δή τιν' into δ' ἐστὶν, as he had suggested at Soph. Ed. R. 688; and adopts Canter's ἀλλαν for ἀλλὰ—

<sup>5</sup> So H. in the text; but in the Notes observes that Porson's ὑπερ for ὑπαὶ is very apt.



THE CHOERHOLOI.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

614-8. ἄκαρος δ' οὐ.....σέβων					
Unseasonable is the person reverencing <sup>1</sup>	page	165	line	8	
619. ἐπ' ἀνδρὶ δάοις ἐπικλύτῳ					
Against a man renowned amongst foes— <sup>2</sup>	....	165		10	
622,3. —γοᾶται δὲ γὰ πάθος κατά-					
πτυστον					
And the land moans for a suffering object of					
abomination <sup>3</sup>	....	165		14	
623,4. —γῆκασεν δέ τις					
τὸ δεινὸν ἀν Δημητόσι πήμασιν					
Aud a person would assimilate the dreadful					
thing to the calamities at Lemnos. <sup>4</sup>	....	164		15	
631-3. —τὸ μὴ θέμις γάρ, οὐ					
λάξ πεδοὶ πατούμενοι, τὸ πάν Διὸς					
σεῖσας παρεκβατός οὐ θεμιστῶς.					
For that which is not lawful, being not trod-					
den on the ground [is the act] of a person,					
who has transgressed not lawfully the whole					
respect due to Zeus. <sup>5</sup>	....	165		21	
636-8. τέκνον δ' ἐπεισφέρει δόμοισιν, ἐκ δ'					
αἰμάτων παλαιτέρων τίνει μύσος					
χρόνωφ κλυτὰ βυσσοφόρων Ἑρινός.					
And it brings a child to houses; and the					
deep-thinking Erinnys, time-honoured, pays					
the pollution [arising] from more ancient					
blood. <sup>6</sup>	....	165		25	

<sup>1</sup> H. alters ἄκαρος δὲ.....σέβας into ἄκαρος δ' οὐ.....σέβων—

<sup>2</sup> So H. substitutes ἐπικλύτῳ for ἐπικότῳ, and refers to Apollon. Rh. II. 236: Εἰ δὴ ἔγων ὁ πρίν ποτ' ἐπίκλυτος ἀνδράσι Φινεὺς Ὁλβῷ μανγοσύνῃ τε—

<sup>3</sup> H. alters γοᾶται δὲ δὴ ποθεὶ into γοᾶται δὲ γὰ πάθος—and takes γοᾶται in an active sense, which would be inadmissible in correct Greek.

<sup>4</sup> H. adopts Portus' ἀν for αὐ—

<sup>5</sup> Such is the literal version of the text of H.; out of which the reader is left to make what sense he can. That it was not very intelligible to H. himself, is shewn by his abridged representation of the passage.—‘The wickedness of that person, who has impiously violated the reverence due to Jupiter, is not neglected.’ But how such a meaning can be extracted from the words of the text, I am at a loss to discover.

<sup>6</sup> Here again the reader is left to make what sense he can out of this literal version of the text of H., where he has adopted Müller's ἐκ δ'—Canter's αἰμάτων, and τίνει, in Turneb.

Line in Greek Text.	Reference to Bohn's Edit.
642,3. <i>τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ,</i> <i>εἴτερ φιλόξει' ἔστιν, Αἴγισθου βίαι.</i>	
I make this third call for the coming-out of the might of Agistheus from the house, if indeed it is friendly to strangers. <sup>1</sup>	page 166 line 3
650. <i>γυνὴ στέγαρχος . . .</i> A female the ruler of the roof <sup>2</sup> .... .... 166 12	
651. <i>αιδὼς γὰρ ἐν λέσχαισιν</i> For modesty in places of public resort <sup>3</sup> .... 166 14	
657. — <i>δικαίων τ' ὀμπνίων παρουσίᾳ</i> And the presence of food for just per- sons <sup>4</sup> .... .... .... 166 20	
677. <i>οἴ γὰ κατ' ἄκρας, ἐκπαθῶς πορθούμεθα.</i> Woe ! woe ! we are destroyed utterly without suffering. <sup>5</sup> .... .... .... 167 6	
680. [H. transposes this verse after v. 682, and reads ἀποψιλοῖ, 'he strips me naked,' instead of ἀποψιλοῖς, 'thou strippest me naked.]	
684,5. <i>σὺν δ', ηπερ ἐν δόμοσι βακχείας ζαλῆς</i> <i>λαρψὸς ἐλτὶς ἦ, παροῦσαν εγγράφει.</i> And at the same time he (Orestes) writes down as present the hope, which was the cure for the storm of drunken passion. <sup>6</sup> .... 167 13	

<sup>1</sup> H. adopts Bamberger's reading and interpretation. But such a sense cannot be fairly elicited from the Greek. For *καλῶ* could not be thus united, as Bamberger fancies it could, to the two accusatives, *ἐκπέραμα* and *βίαι*.

<sup>2</sup> H. adopts Bamberger's *στέγαρχος* in lieu of *τόπαρχος* in MSS.

<sup>3</sup> H. adopts Emper's *λέσχαισιν* for *λεχθεῖσιν*—

<sup>4</sup> H. alters *δωμάτων* into *ὀμπνίων*, referring to Hesych. "Ομπνη· τροφή· Ομπνια· τὰ ζωτικά· Ομπνία· καρποφόρος τροφή.

<sup>5</sup> H. reads *ἐκπαθῶς* in lieu of *ἐν πασ' ᾧ* in MSS., and *ἰνθάδ' ᾧ* in Turn., and remarks that *ἐκπαθῶς*, which elsewhere means 'out of suffering,' as shewn by Suidas in *Ἐκπαθῆς*, here means 'immediately.'

<sup>6</sup> Such is the English of the Latin version by H. of his own text; where he has altered *νῦν* into *σὺν*, and adopted Emper's *ζάλης* for *καλῆς*: while he attempts to explain the passage thus altered, by saying—"He (Orestes) shews the hope to be present; since he is present himself, although reduced to ashes."



Line in Greek Text.	Reference to Bohn's Edit.
699. ὁπισθόποντον τε τοῦδε καὶ ξυνέμπορον.	
Both the follower of this person and partner of his path <sup>1</sup> .... .... .... page 167 line 28	
714. [H. rejects here <i>tὸν χθόνιον</i> : but in Opusc. I. p. 115, <i>τὸν νύχιον</i> : whom Paley has followed, but without mentioning Hermann's name.] 168 6	
716. [After this verse H. marks the absence of another, which he has given in the Notes— <i>Οἴκοισι πένθος θεῖς νέοις ἀγγέλμασιν</i> , obtained from the words of the Scholiast—ἀντὶ τοῦ <i>πεποιηκεναι πένθος τῷ οἴκῳ διὰ τῆς ἀγγελίας</i> — and he thus renders this supplement, after reading <i>τυχεῖν κακὸν</i> in lieu of <i>τεύχειν κακὸν</i> , 'This stranger seems to have excited sorrow in the house by their tidings.]	
725. θεροσκυθρωπὸν ἐντὸς ὅμμάτων γέλων κείθουσ'	
Concealing a smile of adopted sadness within her eyes <sup>2</sup> .... .... .... .... 168 17	
738. [In defence of the irregular construction that led Dindorf to suspect a lacuna here, H. has written a note, which even his admirers, with the exception of Bam- berger, will probably think might have been omitted.] .... .... .... .... 168 28	
759,60. ἀλλ' αὐτὸν ἀλθεῖν, ὡς ἀδειμάντως κλύνῃ, ἀνωχθὲ στον τάχιστά γ' εἰδούση φρενί. Order him to come as quickly as possible with a sleeping mind, that he may fearlessly hear <sup>3</sup> 169 13	
760. ἐν ἀγγέλῳ γὰρ κρυπτὸς ὄρθονται λόγοι. For in the case of a messenger a concealed speech is made straight. <sup>4</sup> .... .... .... 169 15	

<sup>1</sup> H. adopts Pauw's *ὁπισθόποντον....ξυνέμπορον*, and changes *δὲ τόνδε* into *τε τοῦδε*—

<sup>2</sup> H. adopts Erfurd's *θεροσκυθρωπὸν* in lieu of *θέρο σκυθρωπὸν*—  
But *θεροσκυθρωπὸς* is scarcely a good Greek compound.

<sup>3</sup> H. changes *γαθοῖση* into *γ' εἰδούση*, referring to *εἰδούση φρενί* in Soph. *Tympanistr. Fr.*

<sup>4</sup> H. retains *κρυπτὸς*, furnished by the Scholiast in the Leipzig MS. of

Line in Greek Text.		Reference to Bohn's Edit.
772-4. δὸς τύχας εὐ τυχῶν κυρίως τὰ σώφρον' εἰ μαιομένοις ἔχειν	Grant that events may turn out well to those seeking that temperate matters may be decidedly well. <sup>1</sup>	.... .... page 170 line 1
775,6. καδ δίκαν πᾶν ἔπος ἔλακον—	According to Justice, I have spoken every word <sup>2</sup>	.... .... .... .... 170 3
775-7. πρὸ δέ γ' ἐχθρῶν τὸν ἔσωθεν μελάθρων Ζεῦ Place, O Zeus, him within the house before his foes <sup>3</sup>		.... .... .... .... 170 4
781-7. ἵσχε δ' ἀνδρὸς φίλου πῶλον εὐν- ιω ζυγέντ τὸν δρμαστῶν πηματῶν, ἐν δρόμῳ προστιθεῖσι μέτρον, τίν' αὐ σωζόμενον ὥνθιλὸν τοῦτ' ιδεῖν γάπεδον δνομένων βημάτων δρεγυη.	Support thou the orphan colt (offspring) of a beloved man, yoked to the car of calamity; and place thou a limit to his race, so that this soil may see again that the endeavour of his paces may, as they cease, preserve some measure <sup>4</sup>	.... .... .... .... 170 8

Homer, Il. xv. 207, and rejects *κυντὸς*, found in the Venice MS. according to Villoison, and adopted by Blomf.

<sup>1</sup> So H., where *εὐ τυχῆν* is due to Bamberger, in lieu of *δὸς τύχας δὲ μου τυχεῖν κυρίως τὰ σώφροσυνο μαιομένοις ιδεῖν*.

<sup>2</sup> H. reads *καδ δίκαν πᾶν* is lieu of *διὰ δικᾶσαι* in MSS., where *πᾶν* is due to Pauw. But *καδ δίκαν* is an *Aeolicism*, never found in Tragic Greek at Athens; although it is in the Comic fragments of the Doric Epicharmus.

<sup>3</sup> H. adopts Seidler's *τὸν ἔσωθεν* in lieu of *τῶν ἔσω*—

<sup>4</sup> Such is the English of the Latin version by H. of his own text; where he has adopted Pauw's *ἵσχε* for *ἱσθί*—and altered *τὶς ἀν* into *τίν'* *αν*—and *δάτεδον* into *γάπεδον*. To myself the Greek and the version are equally unintelligible.

Line in Greek Text.	Reference to Bohn's Edit.
788-90. οἱ τ' ἔσω δωμάτων πλουτογαθῆ μυχὸν ἐνίζετε, κλύτε, σύμφρονες θεοί.	
Ye too, who sit in the recess rejoicing in wealth within the house, hear, ye gods, who think with us. <sup>1</sup> .... .... vase 170 line 11	
791,2. ἀγετε, τῶν πάλαι λύσασθ αἷμα προσφάτοις δίκαιος Come, absolve by new acts of justice the blood of those of former times— <sup>2</sup> .... .... 170 12	
793. [After δίκαιος H. has marked the loss of a line by asterisks.]	
795,6. τὸ δὲ καλῶς κτίμενον ὡς μέγα ναῖον στόμιον O thou that dwellest in the well-built large [cavern's] mouth— <sup>3</sup> .... .... .... 170 15	
796-8. —εν δὸς ἀνέδην δόμον ἀνδρὸς καὶ νῦν ιδεῖν φιλόις δημασίον ἐξ δυοφερᾶς καλύπτρας. Grant that the house of the man and himself may freely see with friendly eyes out of the dark veil <sup>4</sup> .... .... .... .... 170 16	
799-801. ξυλλάβοι θ' ἐνδίκως παῖς ὁ Μαίας ἐπιφορώτατος πρᾶξιν οὐρίαν θέλων And may the son of Maia, bearing down very much, assist justly, wishing an action with a favourable wind. <sup>5</sup> .... .... .... 170 19	

<sup>1</sup> H. adopts Seidler's *ἴνιζετε* in preference to his own *οἵζετε*, in lieu of *νομίζετε*—

<sup>2</sup> H. omits with Canter *πεπραγμένων* after *τῶν πάλαι*—

<sup>3</sup> H. adopts Bamberger's *κτίμενον* for *κτάμενον*—which I first proposed in the Classical Journal No. 13, p. 168.

<sup>4</sup> Such is the English of the Latin version by H. of his own text; where he has altered *ἀνιδεῖν* into *ἀνιδῆν*—of which he says, that both *ἴλευθερίως* and *λαμπρῶς* are glosses, that have crept into the text.

<sup>5</sup> Such is the literal and to myself unintelligible version of the text of H.; where he now retains *ἐπιφορώτατος*, which he formerly altered into *ἐπιφθορώτατος*.

Line in  
Greek Text.Reference to  
Bohn's Edit.

802-5. τὰ δ' ἀλα' ἀμφανεῖ

χρῆσων ἀσκοπον δ' ἔπος λέγων  
 νίκτα πρὸ τ' ὅμμάτων σκότον φέρει,  
 καθ' ἡμέραν δ' οὐδὲν ἐμφανέστερος.

He, who gave the oracle, will shew forth what  
 was dark ; but, by speaking a word not to  
 be seen through, he brings a night and  
 darkness before the eyes, and during the  
 day he is not more clear.<sup>1</sup>

.... page 170 line 20

806. καὶ τότε ἥδη, τότε πλούτον οἴσουμεν

And then now, then, we shall bring wealth<sup>2</sup>

171

809,10. ἄμα δὲ κρεκτὸν γοατῶν νόμον  
 θήσουμεν πόλεις

And at the same time we shall place in the  
 city a strain struck on the lyre-string, by  
 persons lamenting<sup>3</sup>

.... .... .... 171 1

810,11. —τὰ δ' εὖ  
 ἔχοντ' ἐμὸν κέρδος αὐξεῖ τόδ'

But affairs, by turning out well, increase this  
 my gain.<sup>4</sup>

.... .... .... 171 4

813,16. σὺ δὲ θαρσών, ὅταν ἥκη μέρος ἔργων,  
 ἐπίστας τε θροοῦσαν  
 πρὸς σὲ—τέκνον—πατρὸς  
 περάνειν ἐπίμομφον αἰδάν.

And do thou boldly, when shall come [thy]  
 share in deeds, having heard her cry out to  
 thee—‘My child’—bring to a finish the  
 inculpatory voice of thy father<sup>5</sup>

.... 171 7

<sup>1</sup> Such, I presume, is what H. meant by his refraction of the text; where, in lieu of πολλὰ δ' ἀλλα φανεῖ χρῆσων κρυπτά—he reads τὰ δ'  
 ἀλα' ἀμφανεῖ χρῆσων—and says that κρυπτά has crept into the text  
 from the Schol. τὰ δὲ κρυπτά νῦν φανερώσει. But if the sense is what  
 I have supposed, correct Greek would require χρῆσαι : and hence,  
 perhaps, χρῆσων must be rendered ‘if he wishes it’—

<sup>2</sup> Such is the literal version of the text of H. ; where he has supplied  
 οἴσουμεν from conjecture, and elicited τότε ἥδη τότε from τότε δὴ—without  
 observing that τότε ἥδη is Blomfield's suggestion, and still less, that τότε  
 ἥδη is incorrect Greek, and that τότε could not be repeated after τότε ἥδη.

<sup>3</sup> Such is the version of the text of H., which he has given in lieu of  
 ὁμοῦ κρεκτὸν γοατῶν νόμον μεθῆσουμεν πόλεις : where δὲ is due to Blomf.

<sup>4</sup> H. alters τὰ ἐμὸν κέρδος αὔξεται τόδε into τὰ δ' εὖ ἔχοντ' ἐμὸν  
 κέρδος αὔξεται τόδε—answering to the Scholiast's explanation, τὰ καλῶς  
 ἀποβαίνοντα τὰ ἐμὸν κέρδος ἔστιν.

<sup>5</sup> Such is the text of H., which he has substituted in lieu of ἵπανσας

Line in Greek Text.		Reference to Bohn's Edit.
819,20. <i>τοῖς τ' ἄνω πρόπραστοι ἀλλα χάριτας ὅργας ληγρᾶς.</i>	And in behalf of those above go and perform the favour of a harsh passion <sup>1</sup> ....	page 171 line 10
820,21. _____	ἐνδοθεύειν	
	φωνίαν ἄγαν τιθεὶς	
	Placing within thee an indignation [boiling with blood <sup>2</sup> ] ....	.... 171 12
823. [After this verse H. marks the loss of another, but without even attempting to shew what was wanting for the sense.] ....	....	.... 171 13
828. <i>γένοιτος ἀντί αἰχθος δειματοσταγές—</i>	Would be a fear-dripping burden <sup>3</sup> —	.... 171 18
842. _____	κάπιθεάζοντος	
	And calling upon the gods <sup>4</sup> ....	.... 172 2
850. [After this verse H. notices the loss of another, in Greek πλοῦτόν τε δόμων, i. e. 'and the wealth of houses.'] ....	....	.... 172 8
862. _____	δεσπότου πεπληγμένου	
	Of my master, who has been struck <sup>5</sup> ....	.... 172 19
870. _____	ποὶ Κλυταιμνηστρα;	
	Whither [is gone] Clytemnestra <sup>6</sup> ? ....	.... 172 26
871. _____	ἐπὶ ξυροῦ πέλας	
	Near to the edge <sup>7</sup> ....	.... 172 27
872. _____	πρὸς δίκης πεπληγμένας.	
	Struck justly <sup>8</sup> ....	.... 172 27

πατρὸς ἔργῳ θρούσα πρὸς σὲ, τέκνου, πατρὸς αὐδὰν καὶ περαίνων  
ἐπίμομφαν ἄταν, in MS. Med.

<sup>1</sup> Such is the text of H., where χάριτας is due to Schütz, and ληγρᾶς to Blomf. in lieu of *τοῖς τ' ἄνωθεν προπράστων χάριτος ὅργας λυπρᾶς*.

<sup>2</sup> H. alters ἄταν into ἄγαν—

<sup>3</sup> H. retains δειματοσταγές—

<sup>4</sup> H. adopts Schütz's κάπιθεάζοντος in lieu of κάπιθοαζοντος

<sup>5</sup> H. adopts Schütz's πεπληγμένου instead of τελουμένου—

<sup>6</sup> H. retains ποὶ against Elmsley's ποῦ—

<sup>7</sup> So H. in the text; but in the Notes he prefers ἐπιξήνον πέλας, 'near to the butcher's block,' as suggested by Abresch; who refers to Ag. 1236.

<sup>8</sup> So H. reads partly with MS. Med., instead of πρὸς δίκην πεπληγμένης in Turneb. But most assuredly a domestic servant of Egistheus would never have said that the neck of Clytemnestra had been struck justly.

Line in Greek Text.		Reference to Bohn's Edit.
891. —————καὶ παρανεῖς μοι καλῶς.	And thou admonishest me well. <sup>1</sup>	page 173 line 16
906. ἀλλ' εἴφ' δμοίως . . .	But state equally— <sup>2</sup>	.... 173 40
932. —————καὶ κρέαν τριβᾶς ἵπαι δυοῖν λύσιν μιαστόροιν	And a release from the wasting of chattels by two polluters <sup>3</sup>	.... 175 1
936,7. θύηγε δὲ μάχᾳ χερὸς ἐτήτυμος Διός κόρᾳ—	And the true daughter of Zeus hath touched a hand in battle— <sup>4</sup>	.... 175 4
942,3. ἄγνον ἔχων μυχὸν χθονὸς δὲ Πύθιος μεσομφάλοις θεός παρ' ἑρχάραις	Holding the great recess of the earth, the Pythian god at the hearths of the mid- navels— <sup>5</sup>	.... 175 7
943. [After the Supplement, mentioned in the last Note, H. has marked the loss of the rest of the first Antistrophé, and the commence- ment of the second Strophé.]	....	.... 175 7
945. [H., who once attempted out of ἐπ' ὅχθει ἀξεν ἀδόλως δολίας to elicit ἐπαξίως δολία, and subsequently ἐπ' ἔχθροβένοις δόλουσιν δόλια, and more recently ἐπ' ἔχθρόφον' ἐπαξίν, ἀ δολιά σε δολιαν, has confessed, at last, his inability to make anything satisfactory out of ἐπ' ὅχθει ἀξεν—and has retained merely ἀδολιά σε δολιαν—and χρονισθεῖσαν, got out of Pauw's χρονισθεῖσά γ—]	....	.... 175 9

<sup>1</sup> So H. in the text; but in the Notes he prefers his own παρήνεσας καλῶς.

<sup>2</sup> H. reads ἀλλ' εἴφ'—instead of μὴ ἀλλ' εἴφ'—How easy was it for him to read Μὴ ἀλειφ—‘Do not daub out—’

<sup>3</sup> H. introduces from conjecture λύσιν between δυοῖν and μιαστό-  
ροιν—

<sup>4</sup> H. adopts Pauw's δὲ μάχῃ; and in the Notes prefers Scaliger's ἐτητύμως to ἐτήτυμος.

<sup>5</sup> H. refers to this place the fragment, as he imagined, of Aeschylus, preserved by Marius Plotius, p. 2645: ὁ Πύθιος μεσομφάλοις θεός παρ  
ἑρχάραις.

Line in  
Greek Text.Reference to  
Bohn's Edit.952,3. κρατείτω δὲ ἔπος τὸ θεῖον τὸ μῆ μῆ  
ὑπουργεῖν κακοῖς.Let the divine word rule—"Do not assist the  
wicked."<sup>1</sup> .... .... .... page 175 line 10

956. μέγα τὸ ἀφηρέθην ψάλιον οἰκετῶν.

I have taken away a great manacle of the  
domestics.<sup>2</sup> .... .... .... 175 12

957. ἀναγε μὰν, δόμοι.

Rise up, ye houses.<sup>3</sup> .... .... .... 175 13957,8. πολὺν ἄγαν χρόνον  
χαμαιπετεῖς ἔκεισθ' ἀεὶ.For a very long time ye have lain for ever  
fallen upon the ground.<sup>4</sup> .... .... 175 14963-5. τύχα δὲ εὐπροσωποκοίτη τὸ πᾶν  
ἰδεῖν θρευμένοις  
μέτοικοι δύμων πεσοῦνται πᾶλιν.And with a fortune, that has a good-looking  
bed, [it is possible] for those, who lament, to  
see all the foreign settlers in the house  
shall fall again.<sup>5</sup> .... .... .... 175 18

<sup>1</sup> H. alters *κρατεῖται δέ πως* into *κρατείτω δὲ ἔπος*—and rejects *παρὰ* before *τὸ μῆ*—as if it had dropped from the clouds, to use the language  
his son-in-law, Fritzche.

<sup>2</sup> H. reads *μέγα* with Porson and *οἰκετῶν* with Franz, in lieu of  
*μέγαν* and *οίκων*.

<sup>3</sup> H. alters *ἀναγεμάνη δόμοις* into *ἀναγε μὰν δόμοι*—But how the  
singular *ἀναγε* is to agree with the plural *δόμοι*, H. has neglected to  
shew.

<sup>4</sup> H. changes *χαμαιπετεῖς κεῖσθ'* in MSS. into *χαμαιπετεῖς ἔκεισθ'*—  
where *χαμαιπετεῖς* is due to Wellauer, and *ἔκεισθ'* to Bamberger, as it  
seems.

<sup>5</sup> Such is the literal and to myself unintelligible version of the text of H.,  
of which he has given this Latin representation—translation it is not—  
'Prospera ad videndum narrantibus fortuna revertentur restituti sedibus'  
—which I must leave for those to understand, who can; and to explain  
why he omitted *ἀκούσαι* between *ἰδεῖν* and *θρευμάνοις*—for to say, as he  
does, that it was introduced by an interpreter to explain something,  
when, in fact, it explains nothing, is to give a reason that is in fact no  
reason. With regard to the strange compound *εὐπροσωποκοίτη*, it  
neither is, nor could be, a Greek word.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

976. [After ποδοῖς ξυνωρίδα, H. has with Meineke introduced eight verses, commonly found after φρονήματος, in v. 998.] .... page 176 line 3

983-6. τοιούτον ἀν κτῆσαι φθλήτης ἀνήρ  
ξένων ἀπιεδημα, κάργυρουστερή  
βίον νομίζων τῷδε γ' ἀν δολώματι  
πολλοὺς ἀναψρῶν πολλὰ θερμαίνοι φρένα.

Such a thing of trickery a man, who cheats  
strangers, would possess; and he, who prac-  
tices a money-robbing life, would with this  
craftiness destroy many persons and warm  
his heart.<sup>1</sup> .... .... .... .... 176 2

991. ——Αἰγίσθον γὰρ οὐ λέγω μόρον.  
For of the fate of Agistheus I say nothing—<sup>2</sup> 176 9

992. ——————ώς νόμος . . . . .  
As is the law<sup>3</sup> .... .... .... .... 176 11

- 996,7. ή σοι δοκεῖ μύραινά γ' εἴτ' ἔχιδν' ἔφυ,  
σήπειν θιγοῦσ' ἀν μᾶλλον, οὐ δεδημένη. ●  
Does she not seem to you, whether she were  
naturally a murena or a viper, to produce a  
rotting by touching rather, not having been  
bitten—<sup>4</sup> .... .... .... .... 176 14

1001. στρ.

1009. νῦν αὐτὸν αἰνῶ . . . .  
Now I praise myself<sup>5</sup> .... .... .... 176 32

<sup>1</sup> So H. reads with a new punctuation, and by adopting Lobeck's θερμαίνοι φρένα, and rejecting Dindorf's θέρμ' ἄνοι φρενί—

<sup>2</sup> H. prefers λέγω in Schol. and Turneb. to ψέγω in MSS.

<sup>3</sup> H. prefers ως νόμος in Canter's ed. to ως νόμου—

<sup>4</sup> Such is the English of the Latin version by H. of his own text; where he has preferred Meineke's 'H. σοι δοκεῖ to his own Οὐ σοὶ δοκεῖ, and to Τί σοι δόκει in MSS.; and he has received from Rob. Θιγοῦσ' ἀν— and from Blomf. μᾶλλον—

<sup>5</sup> H. reads αἰνῶν for αἰτῶν—But αἰτῶν is never used for ἑμαντῶν, as Elmsl. and Blomf. have correctly remarked. Hence H. should have read Νῦν μ' αἰτῶν αἰνῶ—

Line in Greek Text.	Reference to Bohn's Edit.
1013-16. οὐτὶς μερόπων ἀσινῆ βίοτον διὰ πάντ' εὖθυμος ἀμείψει, τέκνον, ἐς μόχθον δ' δὲ μὲν αἰτιχ', δὲ δὲ ὑστερον, ηξεν.	
No one of voice-dividing beings shall pass with good spirits through a life wholly harmless, my child; but one has rushed on the instant to trouble, and another subsequently. <sup>1</sup> page 177 line 5	
1017. ἀλλ' ὡς ἀν εἰδῆτ', οὐ γὰρ οἴδ' ὅπῃ τελεῖ— But that ye may know—for I do not know where [things] will end <sup>2</sup> .... .... 177 9	
1018-20. ὥσπερ ξὺν ἵπποις ἡμιοστρόφον δρόμου ἔξωτέρω φέρουσι γὰρ νικώμενον φρένες δύσαρκτοι. Feelings ill-controlled carry [me], as a charioteer overcome, together with his horses, out of the course. <sup>3</sup> .... .... .... 177 10	
1020,1. ————— πρὸς δὲ καρδίαν φόβος ἄδειν ἔτομος, ή δὲ ὑπορχεῖσθαι κρότῳ. And fear is ready to sing to the heart, which [is ready] to dance with the noise. <sup>4</sup> .... 177 12	
1028. [After παρέντα δ', H. puts the mark of an apostrophe.] .... .... .... 177 20	
1029. τόξῳ γὰρ οὐτὶς πημάτων προσθίξεται. For no one will touch upon calamities with an arrow. <sup>5</sup> .... .... .... .... 177 21	

<sup>1</sup> So H., with the view of equalizing the antistrophical measures, has introduced from conjecture τέκνον after ἀμείψει, and ὑστερον before ηξεν—and altered ἄτιμος ἀμείψεται into εὖθυμος ἀμείψει. He either got the idea from, or suggested it to, Erfurdt; who, in the Heidelberg Journal for 1809, p. 294, proposed to insert τέκνον, and with Schütz, ὑστερον, and to read ἔντιμος—

<sup>2</sup> H. adopts ὡς ἀν εἰδῆτ', οὐ γὰρ οἴδ'—as suggested by Emper and Martin—in lieu of ἀλλος ἀν εἰδη τοῦτ' ἀρ—in MSS.

<sup>3</sup> So H. by taking away the stop after ἔξωτέρω—as if γάρ could thus be found after the seventh word in a sentence—and by adopting Schütz's ἡμιοστρόφον in lieu of ἡμιοστρόφον. And yet how easy was it to read ως γαρ—and φέρουσι ειμι instead of ὥσπερ and φέρουσι γαρ—

<sup>4</sup> H. reads with Emper ή δὲ ὑπορχεῖσθαι κρότῳ: where κρότῳ is due to Abresch. But δὲ could not thus follow the relative ή—although it might ή, in the sense of αὔτη.

<sup>5</sup> H. adopts Meineke's προσθίξεται in lieu of προσθίξεται. But in this

Line in Greek Text.		Reference to Bohn's Edit.
1034,5. _____οὐδὲ φέστιον		
ἀλλη τραπέσθαι		
Nor as a person at the hearth to turn by another road. <sup>1</sup>	....	page 177 line 29
1036,7. τὰ δ' ἐν χρόνῳ μοι πάντας Ἀργείους λέγω ἐκμαρτυρεῖν η μέλε' ἐπορσύνθη κακά.		
I say that all the Argives will in time testify in what way unhappy evils have been fur- nished by me. <sup>2</sup>	....	178 1
1039. [After this verse, H. has with Paley marked with asterisks a lacuna.]	....	178 3
1046. ποῖαι γυναῖκες αἵδε What women are these—? <sup>3</sup>	....	178 8
1048. τίνες σε δόξαι, φίληταρ' ἀνθρώπων πατρὶ <sup>4</sup> What visions, O thou dearest of men to thy father— <sup>4</sup>	....	178 11
1053. ἐκ τῶνδε σοι ταραγμὸς ἐς φρένας πίνει From these a perturbation falls on thy mind <sup>5</sup>	178	17

formula the perpetual phrase is ἔφικείσθαι or προσικνείσθαι. Hence Schütz's ἔφιξεται, adopted by Blomf., is preferable.

<sup>1</sup> H. elicits ἄλλη from ἄλλην and retains φέστιον in MSS. But I confess I do not understand how a person, who was at the hearth, could be said to turn by another road, without any mention being made of the place to which Orestes was to go.

<sup>2</sup> H. alters καὶ μαρτυρεῖν μοι μενέλεως ἐπορσύνθη κακά in MSS. into ἐκμαρτυρεῖν η μέλε' ἐπορσύνθη κακά—and thus rejects his former reading—ώς μέλε—adopted by Paley. He conceives, however, that something has been lost here.

<sup>3</sup> H. has given ποῖαι for Διωταὶ—as he had tacitly corrected in his Dissertation attached to his edition of Aristotle's Poetics, p. 224. But he should have adopted Δειναὶ rather, as I suggested on Eum. 95. For δυωταὶ could scarcely have been corrupted into ποῖαι.

<sup>4</sup> So H. in the text; but in the Notes he gives up his previous alter-  
ation πάτρας for πατρὶ, although it had been adopted by Schütz, and  
proposes to read—φίληταρ' ἀνθρώπων, κέαρ Στροβούσιν. But had he  
turned to my note on Eum. 95, he would have seen that I had already  
suggested φίληταρ' ἀνθρώπων, περὶ—which is nearer to the old πατρὶ  
than his κέαρ—

<sup>5</sup> H. reads σοι for τοι—

Line in Greek Text.	Reference to Bohn's Edit.
1056,7. <i>εἰς σοι<sup>1</sup> καθαρμός· Λοξίου δὲ προσθιγών ἐλεύθερόν σε τῶνδε πημάτων κτίσει.</i>	There is one purification for thee ; and laying hold of Loxias, it shall render thee freed from these calamities. <sup>2</sup> .... .... page 178 line 20
1066. <i>μόχθοι τάλανες.</i> Wretched troubles. <sup>3</sup>	.... .... .... 178 29

<sup>1</sup> H. adopts *εἰς σοι*—elicited from *εἰσσ'* δ in MS. by Erfurdt and Ahrens.

<sup>2</sup> H. retains *κτίσει*. But he does not explain the syntax ; which, as Ritschel saw, requires *κτίσεις*, if *προσθιγών* is to be applied to Orestes ; and so it must be applied ; for assuredly the purification did not touch Apollo, although it came from him.

<sup>3</sup> H. omits *τε Θυέστον*, as he had suggested in Opusc. I. p. 112.

## THE FURIES.

Line in Greek Text.		Reference to Bohn's Edit.
6. Τίτανις ἄλλη, πάις Χθονὸς—	Another Titanian, a daughter of Earth <sup>1</sup>	page 179 line 5
21. [After ἀναστροφαὶ H. has marked a supposed lacuna by asterisks; but without assigning any reason for doing so.]	.....	180
32. —κεὶ πάρ' Ἑλλήνων τινες—	And if there are present any of the Greeks— <sup>2</sup>	180
45. λήνει μεγιστοσωφρόνως ἐστεμμένον—	Crowned with wool in a very modest manner <sup>3</sup>	181
50. [After τόποις H. marks the absence of a verse, which Wakefield first attempted to supply from the Schol.]	.....	181
55. ρέγκουσι δ' οὐ πλαστοῖσι φυσάμασιν.	And they snore with breathings not feigned <sup>4</sup>	181
		10

<sup>1</sup> S. H. with Stanley and Wakefield.

<sup>2</sup> So H. with Abresch. But πάρα is never found with a plural noun in the sense of πάρεστι; nor is the last syllable elided, when it is united to a noun singular.

<sup>3</sup> H. reads μεγιστοσωφρόνως in lieu of μεγίστῳ σωφρόνως, and refers to μεγιστότιμος in Suppl. 679. Drake, in his recently published edition of this play, would read λήνει μὲν εἰς τὸ σῶφρον ἐξετεμμένῳ: where μὲν is due to Hemsterhuis, as stated by Valckenaer on Phoen. 994.

<sup>4</sup> H. retains πλαστοῖσι, which every one else since the time of Schütz, who first proposed πλατοῖσι, had rejected; and this too without H. explaining what he understood by "not-feigned breathings;" as if the breathings of the Furies would be represented in any other light than real.

Line in Greek Text.		Reference to Bohn's Edit.
56. ἐκ δ' ὅματων λείψουσι δυσφιλῆ λίθα		
And they distil disagreeable rheum from their eyes <sup>1</sup>	.... .... .... .... page 181 line 11	
61. μὴ μεταστένειν πόνον		
So as not to groan after its labour— <sup>2</sup>	.... 181	15
70. [After H. had in Opuscul. VI. p. 23, asserted that <i>πεσοῦσαι</i> was a nominative absolute, he discovered that the aorist participle could not be so used; and hence he conceived that a verse of this kind has fallen out— <i>'Εν τούσδε τοῖς θρόνοισιν ἀσθενεῖς πάρα</i> , i. e. 'In these seats here are weak.']	.... 186	6
72. Νυκτὸς παλαῖ παῖδες		
Ancient children of Night— <sup>3</sup>	.... .... 182	7
79. Βιβῶντ' ἀν' αὖτις τὴν πλανοστιβῆ χόνα—		
Stalking through the earth ever-trodden by wanderings— <sup>4</sup>	.... .... .... 182	12
95. —σέβει τοι Ζεὺς τόδ' ἐκνόμων σέβας, Zeus reverences this honour of lawless per- sons— <sup>5</sup>	.... .... .... .... 182	27

<sup>1</sup> H. adopts my *λίθα*, which he calls an egregious emendation; although he once laboured to defend *βίᾳ*, the reading suggested by Sophianus, in lieu of *διὰ*, and by so doing misled Wellauer and his followers.

<sup>2</sup> H. adopts Arnald's *πόνον* for *πόνων*—

<sup>3</sup> H. adopts *Νυκτὸς* in lieu of *Γραιᾶ*,—the conjecture of Valckenaer—But how such a mistake could have arisen, it is difficult to understand. The poet evidently wrote *Γραιᾶ*, *πάλαι τ' ἄπαιδες*, as I suggested thirty years ago.

<sup>4</sup> So reads H., and compares Plato, Legg. VIII. p. 832. c. *ἄρχει σὺν  
ἀεὶ τινὶ βίᾳ*—But though *ἀεὶ* might be thus inserted between *σὺν* and *τινὶ*, it could not be between *σὺν* and *τῇ*. Moreover, as *βιβῶν* is an Epic form, it cannot be shewn to be a Dramatic one by quoting, as H. does in its defence, the Lyric Pindar.

<sup>5</sup> H. retains *ἐκνόμων σίβας*, and renders *ἐκνόμων*, 'lawless,' since Suidas explains *Ἐκνόμων* by *παρανόμοις*: and he observes that the whole passage means, that pity is not wanting to the wicked, when assisted by a faithful companion. But how such a meaning can be elicited from the Greek words, I must leave for others to discover; especially as H. never hit upon it, when he suggested in Opuscul. VI. p. 25, *ἐκνόμως*, what he has subsequently rejected, even after it had been adopted by Dindorf.

Line in Greek Text.		Reference to Bohn's Edit.
99,100. <u>ῶνειδος</u>	<i>ων . . . .</i>	
	A disgrace on account of whom— <sup>1</sup>	.... page 183 line 5
106. ὅρα δὲ πληγὰς τάσθε καρδίας ὥθεν—		
But see these blows of the heart from whence [they are] <sup>2</sup>	.... .... .... ....	.... 183 10
108. ἐν ἡμέρᾳ δὲ μοῖρ' ἀπρόσκοπος φρενὸν		
But in the day the lot of the mind is not fore- seeing— <sup>3</sup>	.... .... .... ....	.... 183 11
117,8. ἀκούσαθ'. ὡς ἔλεξα τῆς ἐμῆς πέρι ψυχῆς. Φρονήσατ'		
Hear ; since I have spoken of the danger of my soul. Reflect— <sup>4</sup>	.... .... .... ....	.... 183 19
122. φίλοις γάρ Φίσι, οὐκ ἔμοι, προσίκροπες.		
For to relations, not to me, there are deities presiding over suppliants <sup>5</sup>	.... .... ....	.... 183 22
128. τί σοι πέπρακται—		
What deed has been done by you	....	.... 184 1,

<sup>1</sup> H. has edited *ῶν* for *ώς*, as suggested by Wakefield and Tyrwhitt. But how *ῶνειδος* *ῶν* can have that meaning, I cannot understand.

<sup>2</sup> Such is the literal version of the text of H.; which Müller would not, although Dindorf would, receive; while Schœmann is content with *καρδία* *σίθεν* found in three MSS., as I had edited long ago.

<sup>3</sup> H. in lieu of *βροτῶν*, reads what the Schol. leads to, *φρενῶν*, whose words are—*ἡ τῆς φρενὸς μοῖρα οὐ προορᾶ ἵνημέρα*.

<sup>4</sup> H. retains *ώς*, which Schütz had altered into *ῶν*—

<sup>5</sup> So H. understands this passage by altering *ἴμοις* into *ἔμοι*—But *φίλοις* does not mean 'relations'; nor, if it did, would the ghost of Clytemnestra speak of her son, who had murdered her, by the title of *φίλοις*; nor lastly, could *προσίκροπες* mean 'presiding over suppliants,' unless the name of a deity were introduced. The alteration and interpretation, it seems from Paley's note, are due to Müller.

<sup>6</sup> H. retains *πέπρακται*, despite the fact, that *πέπρωται*, suggested by Stanl., is confirmed by *Tί γάρ πέπρωται Ζηνὶ πλὴν δεῖ κρατεῖν* in Prom. 518.

Line in Greek Text.	Reference to Bohn's Edit.
140—2. σὺ δ' αίματηρδὸν πνεῦμ' ἐπονυίσασα τῷδ'	
ἔπον, μάραινε δευτέρους διώγμασιν, ἀτμῷ κατισχναίνοστα, νηδύνος πυρὶ.	
But do thou sending to this person a favor- able breath blood-flowing, waste him away by second pursuits, making him thin by a vapour, the fire of the belly <sup>1</sup> .... page 184 line 10	
165,6. κρατοῦντες, τὸ πᾶν δίκας πλέον, φονολιβῆ θρόμβον	
Ruling over the blood-distilling gore, alto- gether more than is just <sup>2</sup> .... .... 184 27	
174. ἐμοί τε λυπτὸς καὶ τὸν οὐν ἐκλύσεται— And he is both grievous to me, and he shall not liberate him <sup>3</sup> .... .... .... 184 34	
176,7. ποτιρόπαιος δὸν δ' ἔτερον ἐν κάρᾳ μάστορ', ἔστω δὲν, πάστεται.	
But being impious he shall possess another avenger, it is whom, on his head. <sup>4</sup> .... 185 2	
187. παιδῶν τε χλοῦνις ἡδ' ἀκρωνία κακῶν. The castration of boys and the climax of ill <sup>5</sup> .... .... .... .... 185 11	

<sup>1</sup> Such is the literal version of the text of H.; who has altered *τῷδ* into *τῷδ'*, through his conceiving, what he could not support by a single passage, that *τῷδ'* could thus end one verse, if the next began with a vowel; while to prevent the ambiguity that would arise from *τῷδ'* thus coming before *ἀτμῷ*, he has changed the order of vv. 141,2.

<sup>2</sup> S. adopts Wakefield's *θρόμβον* for *θρόνον*, and unites *θρόμβον* with *κρατοῦντες*.

<sup>3</sup> H. reads *ἴμοι* for *κάμοι*—and applies *τὸν*, in the sense of *τοῦτον*, to Orestes. But had Aeschylus alluded to Orestes, he would have written rather *τὸνδὲ τ'*—not *καὶ τὸν*—

<sup>4</sup> Such is the literal version of the text of H. where he once wished to read *ἔστιν οὖ*—

<sup>5</sup> H. adopts the emendation, suggested by Fritzsche, *Παιδῶν τε χλοῦνις ἡδ' ἀκρωνία κακῶν*—to which he was led, as the son-in-law of Hermann should have stated, by my correction—*Παιδῶν τε χλοῦνις καὶ κακῶν ἀκρωνία*—For *ἡδὲ* is an Homeric word, never found except in corrupt passages in the extra-choral parts of Greek tragedy, as Valckenaer was the first to remark, whose doctrine I have supported sufficiently against the objections of Porson.

Line in Greek Text.			Reference to Bohn's Edit.
188. λευσμόν τε καὶ μύζουσιν . . .	And persons moan a stoning— <sup>1</sup>	....	page 185 line 12
193,4. ἐν τοῖσδε πλησίοισι χρηστηρίοις	In these neighbouring oracular shrines— <sup>2</sup>	.... 185	17
199. ἀλλ' εἰς τὸ πᾶν ἔπραξας, ὡς παναίριος	But you singly have done all, as being the entire cause <sup>3</sup>	.... .... 185	20
212. —————καὶ παρ' οὐδὲν ἤκε σοι	And of no account have come to you— <sup>4</sup>	.... 186	13
219. τὸ μὴ τίνεσθαι μηδὲ ἐποπτεύειν κότῳ	So as not to punish nor to look upon them with anger— <sup>5</sup>	.... .... 186	19
226. τιμὰς σὺ μὴ σύντεμνε τὰς ἐμὰς ψόγῳ	Do not cut short my honors by abuse— <sup>6</sup>	.... 186	26
230. —————κάκκυνηγετῶ.	And I hunt him out. <sup>7</sup>	.... .... 186	30
236-8. οὐ προστρέπταιον, οὐδὲ ἀφοίβαντον χέρα			
ἄλλουσιν ὅκοις καὶ πορέμασιν βροτῶν·			
ἀλλ', αμφίλυς ἥδη προστετρυμένον μύσος—			
Nor uncleansed as to hand in other houses and journeyings of men; but already blunted as			
to a pollution, worn down— <sup>8</sup>	.... .... 187	2	

<sup>1</sup> H. retains λευσμὸν and unites it to μύζουσιν, as Klithner wished to do. But those scholars should have produced at least one passage, to prove that μύζουσιν could be thus introduced between τε καὶ and οἰκισμόν.

<sup>2</sup> So H. retains πλησίοισι, and refers πλησίοισι χρηστηρίοις to the places near the temple, where the Chorus were then supposed to be, after having been driven out of it by Apollo.

<sup>3</sup> H. reads with Canter εἰς for εἰς and retains ὡς against Wakefield's ὡν, which Dindorf attributes to one Martin.

<sup>4</sup> H. reads ἤκε σοι in lieu of ἤκεισθι in MSS.

<sup>5</sup> H. adopts Meineke's alteration of γενισθαι into τίνεσθαι, and endeavours to support it by OEd. C. 994, εἰ πατήρ σ' ὁ καίνων ἦν [vulg. ἦ] τίνοι ἀν εὐθέως—But he forgot that as τίνεσθαι is 'to revenge oneself,' it could not be applied to the Furies. Bad, however, as is the proposed reading, it is better than πένεσθαι, 'to be in poverty,' formerly suggested by Schlitz, and adopted by H.

<sup>6</sup> H. reads ψόγῳ for λόγῳ—

<sup>7</sup> H. has edited Eurfurd's κάκκυνηγετῶ in lieu of κάκκυνηγέτης in MSS.

<sup>8</sup> Such is the literal version of the text of H.; where he transposes two

Line in Greek Text.		Reference to Bohn's Edit.
253. ὅρα, ὅρα μάλ' αὖ, λεῦσσέ τε πάντα—		
Look, look much again, and look at every- thing <sup>1</sup> .... .... ....	page 187 line 15	
254. οὐδὲ γένεται γενέσθαι χρεῶν— <sup>2</sup>	He having protection again— ....	187 17
257. ὑπόδικος θέλει γενέσθαι χρεῶν		
Is willing to became amenable in a law-suit for debts <sup>3</sup> .... .... ....	187 18	
283. [The verse Χρόνος καθαίρει πάντα γηράσκων δμοῦ is considered spurious by H., as it was by Musgrave. And so too it is by Dindorf.] ....	188 20	
289. ἀλλ' εἴτε χώρας ἐν τόποις Διβυστικοῖς		
But whether in the Libystian places of a country <sup>4</sup> .... .... ....	189 5	
291. τίθησιν ὄρθον ἢ κατηρεφῆ πόδα,		
Places her foot erect or covered— <sup>5</sup> ....	189 6	
299. ἀναίματον βόσκημα τῶνδε δαιμόνων.		
The bloodless food of these deities <sup>6</sup> ....	189 13	
310,11. τοὺς μὲν καθαρὰς καθαρὰς χεῖρας προνέμοντας		
On those who put forth purely pure hands <sup>7</sup> ....	189 21	
346. ἀθανάτων διχ' ἔχειν γέρας—		
To have honours apart from the immortals <sup>8</sup> ....	190 4	•

verses, and reads *μύσος* instead of *τε πρὸς*—which he once changed into *πάρος*, adopted by Schütz and Reisig, and subsequently into *τε πρὸς*, as others likewise had done.

<sup>1</sup> H. alters *λεῦσσετον* into *λεῦσσέ τε*—

<sup>2</sup> H. reads *αὐτές γ'* instead of *αὐτές γοῦν* in some MSS., and *αὐτές γ'* *οὐκ* in others. But γε could not thus follow *αὐτές*.

<sup>3</sup> H. in the text adopts Scaliger's *χρεῶν*. But in the Notes he prefers *χερῶν*.

<sup>4</sup> So H. reads with an antiptosis—

<sup>5</sup> So H. in the text, explaining *κατηρεφῆ* by 'cloud-covered'—for he probably remembered the expression in Horace: 'Nube carentes humeros amictus'—But he observes in the Notes that that my *κατηρεφῆ*, from which Fritzsche got his *κατηφερῆ*, is not an improbable conjecture.

<sup>6</sup> H. reads *τῶνδε δαιμόνων*, rejecting *σκιάν* after *δαιμόνων*, as a gl.

<sup>7</sup> H. supplies *καθαρὰς* after *καθαρὰς*—

<sup>8</sup> So reads H., where *γέρας* is due to Evers, as stated by Müller, in lieu of *χέρας*—

Line in Greek Text.		Reference to Bohn's Edit.
348. παλλεύκων πέπλων δ' ἀγέραστος ἄμοιρος ἄκληρος ἐτύχθην.	And I have been formed without the honour and the share and the lot of very white garments. <sup>1</sup>	.... .... .... page 190 line 4
352-4. ἐπὶ τὸν, δ, δόμεναι, κρατερὸν δὲ ἔθ' ὁμοίως μαυροῦμεν νέον δλμα.	After whom, alas ! pursuing, we render equally obscure the young leaping, although it is strong <sup>2</sup>	.... .... .... 190 8
355-7. σπενδομένᾳ δ' ἀφελεῖν τινὶ τάσδε μερίμνας Μοῦρ' ἀτέλειαν ἐμῶις λιταῖς ἐπικρινεῖ μηδὲ εἰς ἀγκριστιν ἐλθεῖν.	And for me, making a libation to take away from some one these cares, Fate has accom- plished a non-efficiency to the prayers addressed to myself, and to come not even to a trial. <sup>3</sup>	.... .... .... 190 10
358,9. Ζεὺς γὰρ δειματοσταγὲς ἀξιόμενον ἔθνος τόδε λέσχας ἀς ἀπηξώσατο—	For Zeus has thought this race, fear-shedding, hate-deserving, not worthy of his converse. <sup>4</sup>	190 13
• 363,4. σφαλερὰ τανυδρόμοις γὰρ κῶλα—	For limbs are unsteady to the quick running <sup>5</sup>	190 15
366. τακόμενοι κατὰ γῆς—	Wasted away below the earth <sup>6</sup>	.... 190 17

<sup>1</sup> H. supplies from conjecture ἀγέραστος before ἄμοιρος.

<sup>2</sup> Such is the English of the Latin version by H. of his own present text; for in Opusc. VI. 2, p. 73, he had suggested another refiction of the passage which is commonly read at its close—μαυροῦμεν ὑφ' αἴματος νέον.

<sup>3</sup> Such is the literal version of the text of H.; who has altered σπενδομέναι into σπενδομένῃ, and τινα into τινὶ—But what he understood himself by the passage, as thus edited, he does not state, nor can I discover.

<sup>4</sup> H. alters αἴματοσταγὲς into δειματοσταγὲς—

<sup>5</sup> H. inserts γὰρ—as Paley was the first to suggest.

<sup>6</sup> H. reads κατὰ γῆν for κατὰ γῆν, as Paley first suggested.

Line in Greek Text.		Reference to Bohn's Edit.
384,5. ————— ἔτι δέ μοι		
μένει γέρας παλαιὸν		
Still to me remains the ancient honour <sup>1</sup> page 190 line 31		
397. κώλοις ἀκμαῖοις τῶνδ' ἐπιξεύξασ' δχον.		
After having united this car to limbs in their prime. <sup>2</sup> .... .... .... 191 9		
405,6. λέγειν δ' ἄμορφον ὄντα τοὺς πέλας κακῶς—		
But for a person, who has no cause of blame, to speak ill of his neighbours— <sup>3</sup> .... 191 15		
406. [Although H. has in the text ἦδ' ἀποστατεῖ θέμις, yet in the Notes he prefers the reading of Abresch—ἦδ' ἀποστατεῖ θέμις.] .... 191 16		
452,3. ————— ποικίλοις ἀγρεύμασιν κρύψασ', ἀ λουτρῶν ἔξεμαρτύρει φόνον.		
Having concealed with cunning means of cap- ture, which witnessed the murder at the bath— <sup>4</sup> .... .... .... 192 23		
452. εἰ μή τι τῶνδ' ἔρξαιμι τοὺς ἐπαιτίους		
Unless I did something to the parties, who are the causes of these things. <sup>5</sup> .... 192 28		
462,3. τὸ πρᾶγμα μεῖζον ἢ εἰ τὶς οἰεται τόδε Βροτὸς δικάζειν.		
The matter is greater than if any mortal thinks to decide this. <sup>6</sup> .... 193 32		

<sup>1</sup> H. inserts from conjecture μένει after μοι—He formerly supplied ἔστιν after παλαιὸν—

<sup>2</sup> H. adopts Wakefield's κώλοις in lieu of πώλοις—

<sup>3</sup> Such is the English of the Latin version by H. of his present text; Λέγειν δ' ἄμορφον ὄντα τοὺς πέλας κακῶς—where he has adopted ἄμορφον from Rob., as recommended by Elmsl. on Med. p. 93.

<sup>4</sup> H. has edited Κρύψασ', ἀ λουτρῶν ἔξεμαρτύρει φόνον—as he suggested in Opuscul. tom. IV. p. 339. Schoemann, however, and Franz, prefer Κρύψασα, λουτρῶν δὲ ἔξεμαρτύρει φόνον, as I had edited long ago from the conjecture of Scaliger, whose supplement of δ' after λουτρῶν has been confirmed by three MSS.

<sup>5</sup> So H. in the text; but in the Notes he proposes to alter εἰ μή τι τῶνδ' ἔρξαιμι into Εἰ μὴ ἀντιδρῶν ἔρξαιμι—for he saw, as I was the first to point out, that there was nothing to which τῶνδε could be referred.

<sup>6</sup> H. reads μεῖζον ἢ εἰ τὶς οἰεται, where after μεῖζον he has inserted ἢ, which he once conceived to be unnecessary. See my Poppo's Prolegom. p. 200.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

466-7. ἀλλως τε καὶ σὺ μὲν κατηρτυκὼς δρόμοις  
ἰκέτης προσῆλθες, καθαρὸς ἀβλαφὴς δόμοις  
ἔμοις· ἀμομφον δύτα δ' αἰδοῦμα πόλει.

Especially since, after having been worn down  
by runnings, thou hast come as a suppliant,  
purified and guileless, to my house; and I  
feel a pity for a person, who is without  
blame from the city.<sup>1</sup> .... .... page 191 line 1

469-471. καὶ μὴ τυχοῦσαι πράγματος νικηφόρου,  
χώρᾳ μεταῦθις ἵδε εἴκ φρονημάτων  
πέδῳ πεσὼν ἄμφερτος αἰανὴ νόσος.

And not meeting with a victory-bringing suit,  
hereafter poison from our thoughts, falling  
on the ground, [shall be] a disease painful,  
not to be borne by the country.<sup>2</sup> .... 194 4

472,3. τοιαῦτα μὲν τάδ' ἔστιν ἀμφότερα μένειν  
τέμπειν τε, δυσπήμαντ' ἀμηχάνως ἔμοι—  
Of such kind are these things; both acts to  
remain and to send, are, as being very cala-  
mitous, without a plan for me.<sup>3</sup> .... 194 7

474-7. ἐτελὲ δὲ πρᾶγμα δεῦρ' ἐπέστηψεν τόδε,  
φόνων δικαστάς ὄρκίους αἴρουμένη  
σέβειν κελεύσω τῶν ἐμῶν ἀστῶν πόλιν,  
θεσμὸν, τὸν εἰς ἀπαντ' ἔγενθήσατο χρόνον.  
But since this matter has come, like a thun-  
derbolt, hither, I will, after selecting sworn  
judges of murders, \*order the state of my  
citizens to reverence\* the ordinance, which  
I will lay down for all time.<sup>4</sup> .... .... 193 8

<sup>1</sup> So H. transposes the verses, and adopts δρόμοις from two MSS. in  
lieu of ὅμως, and ἔμοις, the conjecture of Linwood and Franz, in lieu of  
ὅμως, and alters αἴροῦμαι into αἰδοῦμα—

<sup>2</sup> Such is the literal version of the text of H.; where χώρᾳ μετ' αὐθίς, the  
conjecture of Wellauer, elicited from χώραι μετ' αὐθίς in MSS., has  
been adopted, even though the verb required for ἵδε is wanting in this  
sentence, and in the preceding one another verb to agree with τυχοῦσαι.

<sup>3</sup> Such is the literal version of the text of H., who has adopted Scali-  
ger's δυσπήμαντ' in lieu of δυσπήματ'.

<sup>4</sup> So H. partly in the text, and partly in the Notes, where he has given  
the Greek words Σέβειν κελεύσω τῶν ἐμῶν ἀστῶν πόλιν, answering to  
the English between the asterisks. But that Aeschylus, or any other  
poet, would have written τῶν ἐμῶν ἀστῶν πόλιν, even H. himself,  
were he alive, would scarcely have undertaken to prove.

Line in Greek Text.	Reference to Bohn's Edit.
479. —ἀρωγὰ τῆς δίκης θ' ὀρκώματα.	
And oaths the aiders of Justice. <sup>1</sup> ....	page 194 line 11
482. ὄρκον πορόντας μηδὲν ἔκδικον φράσειν.	
Giving an oath not to say anything unjustly. <sup>2</sup> 194 13	
495. πάντ' ἐφίστω μόρον.	
I will send every destruction. <sup>3</sup> ....	.... 195 4
496-500. πεύσεται δ' ἄλλος ἄλλοθεν, προφω-	
ῶν τὰ τῶν πέλας κακά,	
λῆξιν ὑπόδυσίν τε μόχθων	
ἄκεα δ' οὐ βέβαια τλά-	
μων μάταν παρτυροεῖ.	
One shall hear from one quarter, and another	
from another, while proclaiming the ills of	
neighbours, an end and remission of labours,	
and an unhappy one vainly advises reme-	
dies not firm. <sup>4</sup> ....	.... 195 5
510-12. ζοθ' ὅπου τὸ δεωδὸν αὐ	
τὶς φρενῶν ἐπίσκοπον	
δειμανεῖ καθημενον.	
It is where a person will again dread what	
is terrible, that sits as the inspector of	
thoughts— ....	.... 195 11
515,16. τὶς δὲ μηδὲν ἐν δέει	
καρδίαν ἔτι ἀνατρέψων—	
Who nourishing not at all his heart still in	
fear— <sup>5</sup> ....	.... 195 13

<sup>1</sup> H. adopts Wellauer's ἀρωγὰ τῆς δίκης θ' ὀρκώματα—But the copulative could not be thus found after the third word in a sentence.

<sup>2</sup> So H. elicits πορόντας from περῶντας, by the aid of the Scholiast's δδόντας, and adopts Markland's φράσειν for φρεσίν. But ὄρκον πορεῖν is not a Greek phrase; and, if it were, it would mean, like ὄρκον διδόντα, 'to tender an oath to another', not 'to make oath,' as the reading of H. would require.

<sup>3</sup> H. tacitly retains ἐφήσω—to which not a few critics have justly objected.

<sup>4</sup> Such is the literal version of H.'s last refraction of the text, which differs but slightly from the equally unintelligible one which he had given in Opuscul. VI. 2. p. 82.

<sup>5</sup> H. has now edited αὐ in place of εὖ, which he had previously retained from MSS.; and he is now content with δειμανεῖ, which he had previously altered into δεῖ μενεῖν.

<sup>6</sup> H. adopts δίει for φάει, as suggested by Auratus, and inserts ξτ' before ἀνατρέψω—

Line in Greek Text.	Reference to Bohn's Edit.
526-8. ἐκ δ' ὑγείας αὐτὸν ὁ πάμφιλος καὶ πολιένυκτος ὅμοιος.	
But on the other hand, after health of mind, wealth all-loved and much-prayed-for— <sup>1</sup> page 194 line 19	
542-45. τὸν ἀντίτολμον δέ φαμι καὶ παραιβάταν τὰ πολλὰ παντόφυτον ἄνευ δίκαια βιαίως σὺν χρόνῳ καθῆσεν λαῖφος—	
And I say that the man of opposite boldness, and a transgressor, <sup>2</sup> [as regards] the major- ity of things all confused without justice, will the sail let down with violence in time— <sup>3</sup> ...      ...      ...      ... 195      26	
556. εἴτ' οὖν διάτορος.....Τυρσηνική Whether the piercing Tyrrhenic trumpet— <sup>4</sup>	196      7
560-3. συγάν αρρήγει καὶ μαθεῖν θεσμοὺς ἐμοὺς καὶ τὸν διώκοντ' ἡδὲ τὸν φεύγονθ' ὅμως πόλιν τε πάσαν, εἰς τὸν αἰαν χρόνον ἐκ τῶνδ' ὅπως ἀν εὖ καταγωσθῇ δικῇ.	
It is an advantage to be silent* and for both the pursuer (plaintiff), and the flyer (de- fendant) equally,* and for the whole city, to learn my statutes, in order that the suit may be decided upon correctly by these for all time. <sup>5</sup> ...      ...      ...      ... 196      9	

<sup>1</sup> H alters φρενῶν ὁ πᾶσι φίλος into αὐτὸν φρενῶν ὁ πάμφιλος—

<sup>2</sup> H. has edited, what he proposed in Opuscul. VI. 2. p. 84, φαμὶ καὶ παραιβάταν, and rejects his previous φημὶ παρβάταν, although the latter has been adopted by his followers, little dreaming that they would be eventually deserted by their guide.

<sup>3</sup> Such, I presume, is the version that H. intended of his text; where κατὰ is to be supplied before τὰ πολλὰ—or perhaps he meant λαῖφος to be the object, not the subject of καθῆσεν; and in that case the version would be—‘will let down the sail.’

<sup>4</sup> H. marks here a lacuna between διάτορος and Τυρσηνική, which, he says, cannot be supplied in any sure manner; and though he conceived that his own supplement, proposed in Opuscul. VI. 2. p. 85, Εἴτ' οὖν διάκτωρ διάτορος Τυρσηνική, is not unworthy of the poet, he has not shewn what he understood by διάκτωρ, thus standing by itself; and he has even confessed it is a word not to be found elsewhere.

<sup>5</sup> So H. has marked in the text a lacuna, which he has supplied in the Notes with his own Greek—Καὶ τὸν διώκοντ' ἡδὲ τὸν φεύγονθ' ὅμως—

Line in Greek Text.		Reference to Bohn's Edit.
566,7. _____	ἔστε γάρ νόμῳ	
	ἰκέτης ὃδ' ἀνήρ—	
	For by law this man is a suppliant— <sup>1</sup>	page 196 line 15
570,1. _____	οὐ δ' εἴσαγε,	
	ὅπως τ' ἐπίστρη.....	δικῆν.
	Do you introduce the suit, and, as you know <sup>2</sup>	196 18
583. πρὸς τοῦ δ' ἐπεισθῆς καὶ τίνος βουλεύμασιν;		
By whom were you persuaded, and by the		
counsels of whom? <sup>3</sup> ...     ...     ... 197     15		
586. καὶ δεῦρο γ' <sup>4</sup> —		
And to this date— <sup>4</sup> ...     ...     ... 197     20		
588. κάμοι γ' ἀρωγοὺς ἐκ τάφου πέμψει πατήρ.		
To me, too, father will send aiders from the		
tomb. <sup>5</sup> ...     ...     ... 198     23		
593. τί γάρ :		
What is this? <sup>6</sup> ...     ...     ... 198     1		

answering to the English between the asterisks. But he forgot that *ἥδε* was an Homeric, not a Tragic word, as shewn on v. 187, n. 5, and that *ὅμως* is never, in correct Greek, used in the sense of *ὅμοιως*.

<sup>1</sup> H., who once proposed to read, *kai* *τόνδ'* *ὅπως*—and to refer *τόνδε* to Orestes, but afterwards preferred *Kai* *τούσδε*—has now suggested 'Εκ *τῶνδ'*—which he refers with the Schol. to the Areopagites.

<sup>2</sup> H. adopts *νόμῳ*, edited long ago by myself and suggested likewise by Erfurdt, in lieu of *δόμων*, for which H. once proposed *θρόνων*—and so after him did Elmsley on Med. 155.

<sup>3</sup> H. reads "Οπως τ'" for "Οπως—

<sup>4</sup> So H. in the text; but in the Notes, he says: 'I have not thought proper to change *πρὸς τοῦ δ' ἐπεισθῆς*—although *πρὸς τοῦ δὲ πεισθεῖς*, would come into the mind of any one,' where he alludes to myself; for so I had edited, and corrected *kai* *τίνος* into *ἐκτανεῖς*, not only to avoid the tautology in *τοῦ* and *τίνος*, but to complete the sense.

<sup>5</sup> So H. in the text; but in the Notes he doubts whether Aeschylus did not write *Nai δεῦρο γ'*—forgetting that *kai*—*γε* are frequently united with a word intervening, but *vai*—*γε* are never so.

<sup>6</sup> So H. reads *Κάμοι γ'* in lieu of *πέπισθεῖς*—to which he was led by finding in the Schol. *Βοηθοὺς κάμοι πέμψει ὁ πατήρ*.

<sup>7</sup> So H. reads *τί γάρ* for *τοὶ γάρ* in some MSS., and *τὸ γάρ* in others.

Line in Greek Text.	Reference to Boehm's Edit.
622. [After δεδεγμένη H. has marked a lacuna by asterisks.]	... ... ... page 198 line 23
642,3. —τὰ δ' ἀλλα πάντ' ἄπο τε καὶ κάτε στρέφων τίθησιν οὐδὲν ἀσμένη μένει. But turning all the rest of the things topsy- turvy with a delighted power, he considers them as nothing. <sup>1</sup>	... ... ... 199 17
655. [After Δῶς H. has marked by asterisks a lacuna, first pointed out by Butler; and he observes that the sense of the missing verse was, 'Ex capite Jovis armata proaliens'— Perhaps he meant to read, 'Ἄκρον θορόν' ἴνοπλος ἐκ κρατὸς Διός.]	... ... ... 200 1
673. —ἀστικὸς λεῖψε— Ye people of the city—	... ... ... 200 17
674. [After χυροῦ H. inserts a tristich commonly placed after 698, ἐν τόποις.]	
680. πάγον δ' ὄρειον τόνδ'— But this mountain-hill <sup>2</sup>	... ... ... 200 24
688,9. αὐτῶν πολιτῶν μὴ 'πικαινούντων' νόμους κακαῖς ἐπιφρόοισι— The citizens themselves not making new laws by a vicious influx—	... ... ... 200 26
692. [H. retains περιστέλλονται, but without stating what he understood by that word.]	... 201 2
719. σύ τοι, παλαιὰς διανομὰς καταφθίσας— Thou then, having destroyed the ancient dis- tributions—	... ... ... 201 30

<sup>1</sup> H. alters τίθησιν οὐδὲν ἀσθμαίνων μένει, read in some MSS., into τίθησιν οὐδὲν ἀσμένη μένει, and takes τίθησιν as τίθημι in Soph. E l.1270, δαιμόνιον αὐτὸν τίθημι ἔγώ.

<sup>2</sup> H. reads ἀστικὸς for Ἀγγικός—

<sup>3</sup> H. reads ὄρειον for Ἀρειον—and so too Dindorf. But the adjective derived from ὄρος, is ὄρεινός, not ὄρειος, in correct Greek.

<sup>4</sup> H. adopts Stephens' ἐπικαινούντων for ἐπικαινόντων, putting a colon after ἐπιφρόοισι.

<sup>5</sup> H. adopts διανομάς, as quoted by the Schol. on Eurip. Alc. 10, first edited by Matthiæ.

Line in Greek Text.					Reference to Bohn's Edit.
766. καντοί γ' ἀν ἡμεῖς εἰμεν εὐμενέστεροι.					
And we ourselves would be with more kindly feelings. <sup>1</sup> .... .... .... page 203 line 6					
774,5. ίὸν ίὸν ἀντιπενθ-					
ἡ μεθεῖσα καρδίας					
Sending down poison, poison, in return for the grief of heart— <sup>2</sup> .... .... 203 13					
776. —χθόνιος, ἄφορος—					
Belonging to the earth, not bearing— <sup>3</sup> .... 203 14					
777. —ω δίκα, δίκα—					
O Justice, Justice! <sup>4</sup> .... .... ....					
780. —γελῶμαι πολίταις					
I am laughed at by the citizens— <sup>5</sup> .... 203 18					
781. δύσσισθ' ἢ "παθον.					
Hard to be borne are what I have suffered— <sup>6</sup> 209 19					
787. αὐτός θ' ὁ φήσας αὐτὸς ἦν ὁ μαρτυρῶν					
And he who spake, was himself the witness— <sup>7</sup> 203 25					
789,90. ἡμεῖς δέ τοι γῆ τῆδε μὴ βαρὺν κότον					
σκῆψητ', ἀφείσαι δαίων σταλαγμάτων <sup>8</sup>					
But do not ye hurl on this land, like a thunder- bolt, heavy anger, sending of hostile drop- pings <sup>9</sup> .... .... .... 203 27					
813. καὶ κλῆδας οἶδα δώματος μόνη θεῶν					
I alone of the gods know the keys of a house <sup>10</sup> 204 12					

<sup>1</sup> H. alters αὐτοῖσιν ἡμεῖς ἔσμεν into καντοί γ' ἀν ἡμεῖς εἰμεν—

<sup>2</sup> H. adopts ίὸν, ίὸν ἀντιπενθῆ from three MSS.

<sup>3</sup> H. reads χθόνιον, ἄφορον for χθονιαφόρον.

<sup>4</sup> H. repeats Δίκα—

<sup>5</sup> H. adopts γελῶμαι, the conjecture of Tyrwhitt and Lachmann, in lieu of γένωμαι—

<sup>6</sup> H. rejecting what he had suggested in Opuscul. VI. 2. p. 101, reads δύσσισθ' ἢ "παθον—

<sup>7</sup> H. reads φήσας for θήσας in MSS.

<sup>8</sup> H. incloses within brackets, as being spurious, μὴ θυμοῦσθε μηδ ἀκαρπίαν τεύξητ', commonly inserted between σκῆψητ' and ἀφείσαι—  
But how those words came to be inserted there, H. has failed to unfold.

<sup>9</sup> H. adopts Pauw's δαίων for δαιμόνων.

<sup>10</sup> H. reads δώματος for δωμάτων—For, says he, it is not likely that Zeus would have more than one magazine of lightning.

Line in Greek Text.		Reference to Bohn's Edit.
825. ————— κατά τε γὰν οἰχνεύ	And to go below the earth— <sup>1</sup>	page 204 line 21
830. τίς μ' ὑποδύνεται τίς δὲ νῦν πλευράς;	What pain, what is going under [my] sides ? <sup>2</sup>	204 23
822. ————— ἀπὸ γάρ με τιμᾶν ἀμάρυ—	For from my honours— <sup>3</sup>	... 204 25
835. [H. agrees with Bothe in ed. 1. in considering the verse Καίτοι γε μὴν σὺν κάρῃ ἐμοῦ σφω- τέρᾳ as spurious, which he had attempted to amend in Opuscul. VI. 2. p. 107. But he has neglected to shew from whence the rejected words could have come.]		... 204 26
844. [After στόλων H. has marked a lacuna by asterisks.]	....	.... 204 33
848. μηδ' ἐκζέοντ' ᾧς καρδίαν ἀλεκτόρων	Nor causing to boil, as the heart of cocks <sup>4</sup>	... 205. 2
851. θυραῖος ἔπιτον πολεμος ἡ μόλις παρών	Let war be outside the doors or present with difficulty <sup>5</sup>	.... 205 5
879. ————— τίνα με φῆσις ἔχειν ἔδραν;	What seat do you say that I possess ? <sup>6</sup>	.... 205 11
890. ὁποῖα νείκης μὴ κακῆς ἐπίσκοπα	Such as look upon a contention not bad?	.... 202 26

<sup>1</sup> H. alters οἰκεῖν into οἰχνεῖν.

<sup>2</sup> So H. repeats the second τις—

<sup>3</sup> H. reads ἀμᾶρυ for δαμαίων in MSS.

<sup>4</sup> H. adopts, in lieu of ἐξελοῦσ', the conjecture of Musgr. ἐκζέοντ'—  
which he says is to be taken in an active sense, as ἐπέζεστεν is in Eurip.  
Cycl. 392, Kai χάλκεον λέβητ' ἐπέζεστεν πυρί.

<sup>5</sup> H. reads ἡ μόλις παρών in lieu of οὐ μόλις παρών, and says that  
there is an allusion to the battle of Marathon. But why such an allusion  
should be made here, he has not explained, nor can I discover. Paley,  
in his recently published second edition of this play, admits the reading,  
but rejects the allusion.

<sup>6</sup> H. retains ἔχειν, which Elmsl. had altered into ἔξειν; for he could  
not understand ἔχειν, nor can I.

<sup>7</sup> Such is the English of the Latin version by H. of his own text;  
where he considers νείκης as synonymous with νείκους, and ἐπίσκοπα  
with ἐπιμελητικά. But νείκη is never found in ancient Greek for νείκος.

Line in Greek Text.		Reference to Bohn's Edit.
918,20. ——————δ δὲ μὴ κύρσας		
βαρέων τέκτων οὐκ οἴδεν ὅθεν πληγαὶ βιότου προσέπταισαν.		
But he, who does not happen to be a fabri- cator of grievous things, does not know from whence the blows of life have struck him ? <sup>1</sup> .... .... .... page 207 line 7		
933. ——————γόνος δ' δεῖ		
And ever let a race <sup>2</sup> — .... .... .... 207 16		
946. ——————κύρι' ἔχοντες		
[Ye gods] possessing power over marriages <sup>3</sup> ....		
947. θεάι τ', ὡς Μοῖραι, And O ye Fates—who are goddesses— <sup>4</sup> .... 207 25		
971—4. ἄρα φρονοῦσιν γλώσσης ἀγαθῆς ὅδον εὑρίσκειν ἐκ τῶν φοβερῶν τῶνδε προσώπων μέγι κέρδος ὁρᾶ τοῦσδε πολίταις ;		
Do I not see a great gain to these citizens, when they are wise to find the road of a good tongue, from these terrible person- ages ? <sup>5</sup> .... .... .... .... 208 7		
976. καὶ γῆ καὶ πόλις ὁρθοδίκαιοι		
And the land and the state in uprightness and justice <sup>6</sup> .... .... .... .... 208 10		

<sup>1</sup> Such is the English of the Latin version by H. of his own text; where he has altered *τούτων* into *τέκτων*, and supplied from conjecture *προσέπταισαν* after *βιότου*.

<sup>2</sup> H. adopts δ' αὖτις, which Musgrave was the first to supply.

<sup>3</sup> So H. renders κύρι' ἔχοντες—But how such a sense is to be elicited from those words, I cannot understand; and least of all, where θεοὶ is omitted.

<sup>4</sup> So H. in lieu of θεάι τ' ὡς μοῖραι—to avoid the necessity of uniting ἔχοντες with θεάι—a violation of syntax that Kühner considers quite unexceptionable.

<sup>5</sup> So H. renders his present text; where he has now adopted Pauw's εὑρίσκειν for εὑρίσκει, and rejected his former alteration ἄρα φρονοῦσα.... εὑρίσκεις—where εὑρίσκεις is due to Rob.—and this too after it had been received as the very words of Aeschylus by Dindorf and Paley.

<sup>6</sup> So H. in lieu of καὶ γῆ καὶ πόλις ὁρθοδίκαιοι—

Line in Greek Text.	Reference to Bohn's Edit.
981,2. παρθένου φίλας φίλοις εὐφρονοῦντες ἐν χρόνῳ.	
With kind feelings after a time towards the friends of the virgin their friend. <sup>1</sup>	<i>page 208 line 13</i>
996. χαίρετε, χαίρετε δ' αὖθις, ἐπανδιπλοῖς Farewell, and farewell again—I redouble [the word] <sup>2</sup>	... ... ... ... 208 24
1009. [After πρεσβυτέδων H. has marked a lacuna by asterisks.]	... ... ... 208 31
1021,2. δεῦρ' ἦτε, σεμναί, σὺν πυριδάπτῳ λάμπῃ.	
Come hither, ye solemn deities, with the fire- devoured torch— <sup>3</sup>	... ... ... 209 9
1024–6. σπονδαὶ δ' ἐς τὸ πᾶν ἔνδαιδες οἴκων Παλλάδος ἀστοῖς Ζεὺς δ' πανόπτας οὐτῷ Μούρος τε συγκατέβα.	
Libations for all time together with the light of torches of houses from the citizens of Pallas. So the all-seeing Jupiter and Fate have come together. <sup>4</sup>	... ... 209 11

<sup>1</sup> So H. in lieu of φίλοις σωφρονοῦντες—

<sup>2</sup> So H. in lieu of αὖθις, ἐπανδιπλοῖς.

<sup>3</sup> H. inserts σὺν after σεμναί—

<sup>4</sup> Such is the literal and unintelligible English of the text of H. His Latin version is—‘Pax in omne tempus cum lumine tædarum in sedibus [Furiarum] Palladis civibus. Juppiter et Parcae sic consenserunt.’ But συγκατέβα means ‘have come down together,’ not ‘have agreed together,’ which would be, in correct Greek, συγκατίθαν.

## THE SUPPLIANTS.

Line in Greek Text.					Reference to Bohn's Edit.
8. <i>ἀλλ' αὐτογενεῖ φυξανορίᾳ</i>					
But through a flying from men of the same					
family <sup>1</sup>	....	....	....	page 210 line 5	
24. _____ <i>καὶ βαθύτιμοι</i>					
And deeply-honoured— <sup>2</sup>	....	....	....	211	1
38. <i>σφετεριξάμενοι—<sup>3</sup></i>					
After having made as their own— <sup>3</sup>	....	....	....	211	10
42,3. _____ <i>ἴνιν</i>					
βοὸς					
The offspring of the cow— <sup>4</sup>	....	....	....	211	12
50,1. _____ <i>γονέων ἐπιδείξω</i>					
<i>πιστὰ τεκμήρια</i>					
I will show forth the credible proofs of pa-					
rents— <sup>5</sup>	....	....	....	211	17

<sup>1</sup> H. adopts *αὐτογενεῖ φυξανορίᾳ*, the emendation of Bamberger, in *Zeitschrift für die Alterthumswissenschaft*, 1839, p. 878.

<sup>2</sup> Instead of *βαθύτιμοι* H. has *βαθύτιμοι*—which he refers to the heroes under the earth. But *βαθύτιμοι* would be scarcely a good Greek compound.

<sup>3</sup> H. reads *σφετεριξάμενοι*, as edited long ago by myself, in lieu of *σφετεριξάμενον*, from the conjecture of an unknown scholar, whom I have designated by L.B. From Hermann's words, 'Scripsi *σφετεριξά-*  
*μενοι*', it would seem as if he were the original proposer of the alteration.

<sup>4</sup> H. omits *τ'* after *ἴνιν*—as I had tacitly edited.

<sup>5</sup> H. reads *γονέων ἐπιδείξω* in lieu of *rá τε νῦν ἐπιδείξω*—

Line in Greek Text.		Reference to Bohn's Edit.
51,2. <i>γαιονόμουσι δ', ἀ-</i>		
<i>ελπτά περ ὅντα, φανείραι</i>		
And what shall appear, although being un- expected, to those inhabiting the land. <sup>1</sup> page 211 line 18		
59. <i>ἄτ' ἀπὸ χλωρῶν πετάλων ἐγρομένα</i>	.... 211	22
Who roused from the green leaves <sup>2</sup>		
60. <i>πενθεῖ νέοικτον οἴτον ἡθεών</i>		
In laments for the newly-grieved fate of ner haunts <sup>3</sup>	.... .... .... 211	23
61. <i>καὶ ξυντίθησι δὲ</i>		
And composes— <sup>4</sup>	.... .... .... 211	24
75. <i>δάπτω τὰν ἀπαλάν εἰλοθερῆ παρειάν</i>		
I tear my cheek, tender, warmed by summer heat <sup>5</sup>	.... .... .... 211	26
68,9. <i>γοεδνὰ δ' ἀνθεμίζομαι</i>		
<i>δεῖμα, μένουσα φίλους—</i>		
With sobs I cull the flower of fear, while waiting for friends— <sup>6</sup>	.... .... .... 211	28
73,4. <i>ὑβριν δ' ἐνύμως στεγοντες εὖ</i>		
<i>πέλοιτ' ἀν ἐνδίκοι νόμοις.</i>		
But truly supporting insolence well, will ye be just towards laws. <sup>7</sup>	.... .... .... 211	32

<sup>1</sup> H. elicits *γαιονόμουσι τοι* *παντανόμοιασι*—But *γαιονόμος* is scarcely a good Greek compound.

<sup>2</sup> So H. in lieu of *ἄτ' ἀπὸ χώρων ποταμῶν ἐγρομένα*—referring to *χλωρῆς ἄποδῶν...Δενδρέων ἐν πετάλοισι καθέζομένη*, in Od. XIX. 518; while to *ἐγρομένα* he applies *διωκομένη* in the Schol., not perceiving that it belongs evidently to *κιρκηλάτου*.

<sup>3</sup> H. reads *νέοικτον οἴτον* for *νέον οίκτον*—But *νέοικτον* is scarcely a good Greek compound.

<sup>4</sup> H. inserts *δὲ* after *ξυντίθησι*—

<sup>5</sup> H. adopts Emper's conjecture *εἰλοθερῆ* in lieu of *νειλοθερῆ*, which Blomfield more correctly changed into *Νειλοτραφῆ*—Emper's *εἰλοθερῆ* was first suggested by Bothe in ed. 2., and subsequently by Winckelmann in *Zeitschrift für die Alterthumswissenschaft*, 1840. No. 157.

<sup>6</sup> So H. in lieu of *ἀνθεμίζομαι διμαινούσα φίλους*—But what is meant by *ἀνθεμίζομαι δεῖμα*, H. does not state, nor can I tell.

<sup>7</sup> H. substitutes *στεγοντες* for *στυγοῦντες*, and *νόμοις* for *γάμοις*, and inserts *εὖ* with Heath. Perhaps, however, by *στεγοντες* he understood ‘encaelig’—

Line in Greek Text.	Reference Bohn's Edi.
78. <i>ἴθείη Δίὸς</i> By the straight-forward [will] of Zeus— <sup>1</sup> page 212 line 2	
80,1. <i>πάντα τοι φλεγέθει κάν σκότῳ μελαίν-</i> <i>α τε τύχᾳ μερόπεσσι λαοῖς.</i> Every where [the desire of Zeus] shines, and even in darkness and with a dark fate to people voice-dividing. <sup>2</sup> .... 212 4	
88,9. <i>βίαν δ' οὖτις ἔξαλύζει</i> <i>τὰν ἀπονού δαιμονιον.</i> And no one will escape the violence of the deities, which is without trouble <sup>3</sup> .... 212 9	
90-2. <i>μνῆμον ἄνω φρόνημά πως</i> <i>αἰτόθεν ἔξπραξεν ξη-</i> <i>πας ἐδράνων ἄφ' ἀγρῶν</i> A mind above remembering has somehow from itself avenged altogether, from holy seats. <sup>4</sup> .... .... .... .... 212 14	
99,100. —————— <sup>5</sup> <i>ατ-</i> <i>ατ δ' ἀπάτῃ μεταγνούς.</i> It shall know its fault, too late, deceived by our flight. <sup>5</sup> .... .... .... .... 212 15	
100. <i>τοιαῦτα πάθεα μέλεα θρεομένα δ' ἔγω—</i> And I lamenting such wretched suffer- ings— <sup>6</sup> .... .... .... .... 212 16	

<sup>1</sup> So H. renders his own conjecture *iθείη* for *ειθείη*—referring to Hesych. *Ειθεία· δίκαιοσύνη.*

<sup>2</sup> Such is the English of the Latin version by H. of his own text; where he reads *μελαίνᾳ τε τύχᾳ* in lieu of *μέλαιναι ξυντύχαι* in MSS., observing that *ξυν* came from some interpolator, who fancied that preposition to be wanting.

<sup>3</sup> So H. in lieu of *οὐ τιν' ἐξοπλίζει....ἀπονον*; where *οὖτις* is due to Auratus and *ἀπονον* to Wellauer.

<sup>4</sup> Such is the literal version of the text of H., in lieu of *ημενον ἄνω....ιφ' ἀγρῶν*—where *ιφ'* is due to a V. D. mentioned by Spanheim.

<sup>5</sup> Such is the English of the Latin version by H. of his own text, *ἄταν δ' ἀπάτῃ μεταγνούς*—But how those words can convey such a meaning, I must leave for others to discover.

<sup>6</sup> H. adopts *δ' ἔγω*, the alteration of Enger for *λέγω*—But *δ'* coul not thus be placed after the fourth word in a sentence.

Line in Greek Text.		Reference to Bohn's Edit.
105. καρβᾶν' αὐδὰν εὐ γᾶ κοννεῖς	O foreign land, thou knowest well the word <sup>1</sup>	.... .... .... page 212 line 25
121,2. πατήρ παντάρχας παντόπτας	And the father all-ruling, all-seeing, will in the end of time kindly make— <sup>2</sup>	.... 213 2
128. ἔχοντα σέμν' ἐνώπι' "Ἄρτεμις	Artemis having a solemn visage— <sup>3</sup>	.... 213 5
129,30. παντὶ δὲ σθένει διωγμοῖς ἐμοῖσιν ἀσχαλῶν'	And with all strength indignant at my being pursued <sup>4</sup>	.... .... .... 213 6
136-9. εἰ δὲ μὴ, μελανθής ἡλιόκτυπον γένος	But if not, we, a black-flowered race, sun-struck...to Zeus the earthy— <sup>5</sup>	.... 213 8
144,5. ὁ Ζῆν, Ἰοῦς ἴω μῆνις μάστειρ ἐκ θεῶν.	O Zeus, through the hatred of Io, there is a heaven-sent anger a seeker-out. <sup>6</sup>	.... 213 18

<sup>1</sup> So H., where γᾶ κοννεῖς is due to Boissonade and Bamberger, both of whom were indebted to my εἱ γε κοννεῖς; while καρβᾶν' ὁ, substituted by H. for κάρβανον, is evidently incorrect; since it was not the land, but the word βοῦνις, which was 'foreign.'

<sup>2</sup> H. inserts ἀν before ἐν and παντάρχας before παντόπτας, as in Soph. OEd. C. 1058. Ζεῦ, θεῶν πάνταρχε, παντόπτα.

<sup>3</sup> H. alters ἀσφαλῶς into Ἀρτεμις—But by no mistake of a transcriber could those two words be interchanged.

<sup>4</sup> H. reads with Heath παντὶ δὲ σθένει for παντὶ δὲ σθένουσι, and changes ἀσφαλέας into ἀσχαλῶν'—

<sup>5</sup> Such is the literal version of the text of H. But as no flower is black, except the smut in wheat, there could be no such compound as μελανθής. The gl. in Hesych. Μέλανθές· μέλαν, is evidently an error for Μελανθέν· μέλαν. Moreover, since ἡλιόκτυπος would mean 'sun-struck,' just as Διόκτυπος means 'Zeus-struck,' the expression ἡλιόκτυπον γένος would signify only 'a race that had suffered from a sun-blow'—which is a very different thing to being merely 'sun-burnt.' Lastly, since Γάτον means one, who is 'on the earth,' or 'earthy,' it could not be applied to Pluto, who is 'under the earth.'

<sup>6</sup> So H. renders his own text; where he says that ιῷ, literally 'poison,'

Line in Greek Text.		Reference to Bohn's Edit.
158,9. —————κονιῶ δ' ἄταρ		
γαμετᾶς σύς οὐρανόνικον		
I know the heaven-conquering calamity, which		
comes from thy wife— <sup>1</sup>	....	page 213 line 19
180. αἰδοῖα καὶ γοεδνὰ καὶ ζαχρεῖ ἔπη		
Words of reverence and moaning, and very		
necessary <sup>2</sup>	....	214 10
187. —τὸ τῆδε, κάρτ' ἐπίφθονον γυνῆ.		
With regard to this point, a woman is a thing		
very exposed to blame <sup>3</sup>	....	214 14
194 and foll. [The speeches are arranged as marked		
in the Note, <sup>4</sup> and the loss of a verse indi-		
cated by asterisks, where H. conceives that		
mention was made of a cock, the symbol of		
the Sun.]	....	214 20
214,15. πῶς δ' ἀν., γαμῶν ἀκουσαν ἀκοντος πάρα,		
ἀγνὸς γένοιτ' ἄν;		
How shall a person, marrying a damsel unwil-		
ling from an unwilling, be pure? <sup>5</sup>	....	215 10
218. [After δίκας H. has marked the lacuna, which		
he had pointed out in the Vienna Review,		
vol. C. p. 179.]		
222. πέπλοισι βαρβάροισι καὶ πυκάσμασι		
By barbaric dresses and coverings	....	215 18

is to be taken in the sense of 'hatred;' while by 'a seeker-out,' we are to understand 'a pursuer of us.' But *tōs* never does, nor ever could, mean by itself 'hatred.'

<sup>1</sup> Here, again, I have rendered into English the Latin version by H. of his own text, where has inserted *σᾶς* from conjecture.

<sup>2</sup> H. adopts *ζαχρεῖ* as proposed by Bamberger in lieu of *τὰ χρεῖ* in Turneb.

<sup>3</sup> Such is the English of the Latin version by H. of his own text; where he has substituted *γύνη* in the place of *γένος*: for says he, from whence did Danaus, who had lately come to Argos, learn that the Argives were *ἐπίφθονον γένος*?

<sup>4</sup> Δ.Α. "Ιδοιτο.... ΧΟ. θελοιμ'".... Δ.Α. μή ννν.... ΧΟ. ω Ζεῦ....  
Δ.Α. κείνου.....ΧΟ. .... Δ.Α. καὶ Ζηνός

<sup>5</sup> So H. with the common text; where Dindorf has adopted my *πατρὸς*, for which, says H., there is no sufficient reason.

<sup>6</sup> H. adopts *πυκάσμασι* found in L3'. in lieu of *πυκνώμασι*.

Line in Greek Text.			Reference to Bohn's Edit.
225. οὐδὲ κηρύκων ὑπο-	οὐδὲ κηρύκων ὑπο-	Not even by heralds— <sup>1</sup>	page 215 line 22
· 230. μόνον τόδ' Ἑλλὰς χθῶν συνῆσεται στόχῳ	μόνον τόδ' Ἑλλὰς χθῶν συνῆσεται στόχῳ	The land of Greece will comprehend this alone by a guess <sup>2</sup>	215 25
231. καὶ τἄλλα πού μ' ἐπεικάσαι δίκαιον ἦν	καὶ τἄλλα πού μ' ἐπεικάσαι δίκαιον ἦν	And the rest of things somewhere it were just for me to conjecture <sup>3</sup>	215 26
235. ἡ τηρὸν Ἐρμοῦ ράβδον	ἡ τηρὸν Ἐρμοῦ ράβδον	Or a staff, the preserver of Hermes— <sup>4</sup>	215 30
241,2. καὶ πᾶσαν αἰαν, ἥς δι' ἀγνὸς ἔρχεται	καὶ πᾶσαν αἰαν, ἥς δι' ἀγνὸς ἔρχεται	Στρυμών— And all the land through which the pure Strymon passes— <sup>5</sup>	215 35
242. τὸ πρὸς δύνοντος ἥλιου κρατῶ.	τὸ πρὸς δύνοντος ἥλιου κρατῶ.	That which is towards the setting sun, I rule over <sup>6</sup>	216 1
246. τῶνδε τάπι τάδε κρατῶ	τῶνδε τάπι τάδε κρατῶ	Of these on this side I am the ruler <sup>7</sup>	216 5
253. ἀνήκε γαῖα μηνιταῖ <sup>8</sup> ἄκη	ἀνήκε γαῖα μηνιταῖ <sup>8</sup> ἄκη	The earth sent up consolations for anger <sup>9</sup>	216 10

<sup>1</sup> Instead of οὐδὲ, H. thinks that Aeschylus wrote οὖτε—as I edited tacitly, seeing that οὐδὲ could not be introduced between οὗτος τε and ἀπρόξενοι τε.

<sup>2</sup> H. reads ξυνήσεται in lieu of ξυνοίσεται. But the middle ξυνή-σομαι from ξυνίμιαι is not a Greek word; and if it were, it could not be united to στόχῳ.

<sup>3</sup> H. reads πού μ' for πόλλα in MSS.

<sup>4</sup> So H., who says that by τηρὸν Ἐρμοῦ ράβδον is meant ‘a herald’—But he should have shewn how τηρὸς either is, or could be, a Greek word.

<sup>5</sup> H. adopts αἰαν ἥς δι' from Turneb. and alters ἀλγός into ἀγνός—referring to Pers. 492, ἀγνοῦ Στρυμόνος.

<sup>6</sup> H. reads τὸ for τοῦ—But τὸ could hardly thus follow πᾶσαν αἰαν—although it is partly confirmed by MS. Med.

<sup>7</sup> H. elicits τάπι τάδε from τάπειτα ἐτ in Rob. and considers ἵπι τάδε as one word. But how τὰ ἵπι τάδε could thus follow τῶνδε he has not explained; and hence in Praef. Hec. p. 39, he formerly suggested τῶνδε κάπι τὰ κρατῶ.

<sup>8</sup> Such is the English of the Latin version by H. of his own text; μηνιταῖ ἄκη elicited from μηνιταῖς ἄκη in MSS. But he has not shewn

Line in Greek Text.		Reference to Bohn's Edit.
258. ἔχοντες δή— Ye having now— <sup>1</sup>	....	page 216 line 14
263. καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λέγω. And all these things I will fit to a discourse, that they may appear true— <sup>2</sup>	....	216 19
272,3. Ἰνδούς τ' ἀκούων... οἴμαι.	....	216 25
And hearing of the Indians...I think <sup>3</sup>	....	216 25
274–6. καὶ τὸν διάνδρους κρεοβόρους Ἀμάζονας · · · · · καρτ' ἀν γκασα ὑμᾶς . . . . .	....	216 26
And unmanly flesh-devouring Amazons I should have conjectured you to be— <sup>4</sup>	....	216 26
278–82. ΧΟ. κληδοῦχον Ἡρας φασὶ δωμάτων ποτὲ Ιὰ γενεσθαι τῆδ ἐν Ἀργείᾳ χθονί. ΒΑ. ἦν ὡς μάλιστα, καὶ φάτις πολλὴ κρατεῖ. μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῷ; ΧΟ. κάκρυπτα γ' Ἡρας ταῦτα τάμπαλάγματα.	....	216 31
CH. They say that Io was once the key-bearer of the houses of Juno in this Argive land.	....	216 31
KING. She was as much as possible, and a great report prevails. Is there not a report that Zeus had a connexion with a mortal?	....	216 31
CH. Yes; and that this intercourse was not concealed from Juno? <sup>5</sup>	....	216 35

where *μηνιταῖος* is to be found, nor how *μηνιται'* *ἀκη* could bear the meaning he assigns to those words.

<sup>1</sup> H. reads *ἔχοντες* in lieu of *ἔχον δ' ἀν* in MSS. But *ἔχοντες* could not be united to *ἰξεύχοισ*, unless the first sentence be taken absolutely.

<sup>2</sup> So H. renders the words of the text, which mean literally—‘ And I will fit all these true things to a discourse.’

<sup>3</sup> H. adopts my *οἴμαι* in lieu of *εἴναι*—

<sup>4</sup> H. changes *καὶ τὸν* in MSS. to *καὶ τὸν*—But as *τὸν* is *τοι ἀν*, the particles *καὶ τοι* would have no meaning here. He next adopts *κρεοβόρους*, the reading of an unknown critic, and of Lobeck in Paralipom. p. 260, in lieu of *κρεοβόρους*.

<sup>5</sup> So H. by rearranging the speeches, and by altering *ἦν* into *ἦν*—and *καὶ κρυπτὰ* into *κάκρυπτα*—and *τῶν παλλαγμάτων* in Turneb. inc

Line in Greek Text.	Reference to Bohn's Edit.
293. οἰστρον καλοῦσιν αὐτὸν Ἰνάχου πελας. They call it cestrum, near Inachus. <sup>1</sup>	page 217 line 9
296. [After ἵκετο H. has marked the absence of a line by asterisks.] .... .... .... 217 15	
300. [After ἐπώνυμος H. has again pointed out by asterisks a lacuna .... .... .... 217 21	
322. τίς δὲ ἀν φιλῶν ὀνότο τοὺς κεκτημένους; What person loving would purchase his mas- ters? <sup>2</sup> .... .... .... 218 6	
324. ναὶ, δυστυχούντων γ' εὔμαρῆς ἀπαλλαγῆ. Yes, there is an easy liberation— <sup>3</sup> .... 218 9	
336,7. λυκοδίωκτον ὡς δάμαλιν As a fawn wolf-pursued <sup>4</sup> — .... .... 218 22	
340. νεύονθ' ὅμιλον τόνδι ἀγωνίων θεῶν. This nodding band of the gods, presiding over contests <sup>5</sup> .... .... .... 218 23	
346. σὺ δὲ παρ' δψιγνον μάθε γερασόφρων. But do thou with an old mind learn from one born later. <sup>6</sup> .... .... .... 218 30	

*τὰμπαλάγματα*—But what is the meaning of the words, ‘She was as much as possible,’ as applied to Io, or ‘It was as much as possible,’ to the report, H. has not explained.

<sup>1</sup> So H., who says that as *οἰστρος* is a Greek word, it is false to attribute it to the *Ægyptians*; and that, if it be an *Ægyptian* word likewise, it is absurd to introduce the mention of it here. Accordingly he has elicited *Ἰνάχου* from *οἱ νεῖλοι*—forgetting that the *οἱ* could not be dispensed with.

<sup>2</sup> H. reads *φιλῶν* for *φιλον*.

<sup>3</sup> H. reads *ναὶ* for *καὶ*. But what is got by the change, it is difficult to discover.

<sup>4</sup> H. elicits *λυκοδίωκτον* from *λευκόδικτον*—But neither he nor any one else ever saw or heard of a doe crying out, when pursued by a wolf; for instead of crying out, it runs away as fast as it can, as shewn by Theocritus, *Φεύγεις*, ὥσπερ δις πολὺν λίκον ἀθρίσασα, and by Horace—‘Cervus uti....visum lupum fugies.’ Hence I suggested *λύκῳ δέρκτὸν*, ‘seen by a wolf’—or *λύκῳ δηκτὸν*, ‘bitten by a wolf.’—

<sup>5</sup> Such is the version of the text of H. where *νεύονθ'* has been suggested by Bamberger, in lieu of *νέον θ'*, and *τόνδι* by H. instead of *τῶνδι*—But how the band of the gods could be said to nod under the shade of the boughs, it is difficult to understand.

<sup>6</sup> H. adopts my *γερασόφρων* in lieu of *γεραφρόνων*.

Line in Greek Text.		Reference to Bohn's Edit.
347-9. ποτιγρόπαιον αἰδόμενος οὐ πενεῖ *καλλιπόγμου τύχας* *ιεροδόκα *πέλει *		
θεῶν λήματ' ἀπ' ἄνδρὸς ἄγνοι.		
Pitying a suppliant thou wilt not be in want of fortune with a good fate. The dispo- sition of the gods is sacrifice-receiving from a pure man— <sup>1</sup> .... .... page 218 line 31		
384,5. —κοὺ μήποτε εἴπη λέως . . .		
And never shall the people say <sup>2</sup> .... .... 219 27		
402. μῶν σοι δοκεῖ— Does it not seem to you <sup>3</sup> .... .... 220 6		
418,9. —μένει δορὶ τίνειν ὅμοιαν θέμιν.		
It remains for equal Themis to pay with the sword <sup>4</sup> .... .... .... 220 15		
424. στρέβλαισι ναυτικαῖσιν ὡς προσηρμένον. As if fitted together by twisted naval [tools]. 220 22		
426. καὶ δῶμασιν μὲν, χρημάτων πορθουμένων, γένοιτ <sup>5</sup> ἂν ἀλλὰ κτησίον Διὸς χάριν, ἀπης τε μείζω καινὸν ἐμπλῆσαι γόμον.		
And to houses, property being destroyed, there would be other things, through the favour of Zeus, who presides over property, and to fill a new freight greater than calamity <sup>6</sup> 220 23		

<sup>1</sup> Such, I presume, is what H. meant by his text: where all the words between the asterisks have been inserted from conjecture, and *οὐ πενεῖ* elicited from *οὐπεῖ* by the aid of *οὐ πτωχεύεισι* in the Schol. But how *λήματα* can be said to be *ιεροδόκα*, it is impossible to understand. For *ιεροδόκα* is applied only to altars or temples, as I have shewn in my note on this passage.

<sup>2</sup> H. adopts *κού μή ποτε*, the alteration of Wordsworth, in lieu of *καὶ μή ποτε*—

<sup>3</sup> H. reads *Μῶν σοι δοκεῖ* in lieu of *Μῶν οὐ δοκεῖ*—

<sup>4</sup> H. adopts *δορὶ τίνειν*, suggested by Boissonade, in lieu of *δρεικτίνειν*—and reads *ὅμοιαν* with Klaussen. But *δορὶ τίνειν* would mean 'to pay for wrong by a spear,' not 'to punish;' while the Homeric form *ὅμοιαν* is justly repudiated by Dindorf; to say nothing of the fact that Justice was not represented by the ancients, as holding a spear, like Pallas, although she was seen with a sword.

<sup>5</sup> H. reads *προσηρμένον*, the conjecture of Scaliger, for *προσηγμένον*.

<sup>6</sup> Such is the literal version of the text of H.: where he has transposed

Line in Greek Text.	Reference to Bohn's Edit.
431. μὴ ἀλγεῖν, δὲ θυμοῦ κάρτα κινητήρα So that the things, which are exciting anger greatly, may not be a pain. <sup>1</sup>	.... page 220 line 27
437,8. ἡ κάρτα ἀνοικτος τοῦδ' ἐγώ παροίχομαι. πολλῶν ἀκοντον τέρματ' αἰδοίων λόγων. OH. Surely I pass very much unpitied by this person. Hear thou the finish of many modest words. <sup>2</sup>	.... .... .... 220 31
441. —τάχ' ἀν γυναικὶ ταῦτα συμπρετῆ πέλοι These would perhaps be becoming to a woman <sup>3</sup>	.... .... .... 221 1
445. εἰ μή τι πιστὸν τῷδ' ὑποστίσεις στόλῳ. Unless you shall undertake for this migrating band something to be relied upon <sup>4</sup>	.... 221 6
449. ἥκουσα δακνιστῆρα καρδίας λόγον I have heard a speech, a biter of the heart. <sup>5</sup>	221 13
454. "Ιθ' ὡς τάχιστα τήνδ' ἐρημώσασ' ἔδραν— Go as quick as possible, and make a desert of of this seat <sup>6</sup>	.... .... .... 221 26

the second and third verses, and altered χρήμασιν μὲν ἐκ δόμων into δώμασιν μὲν χρημάτων, and γε μείζω καὶ μεγ' ἐμπλήσας into τε μείζω καινὸν ἐμπλῆσαι, and adopted ἄτης for ἄτην from Turneb.

<sup>1</sup> H. has altered ἀλγεῖνά θυμοῦ into μὴ ἀλγεῖν δ—but forgotten to shew on what μὴ ἀλγεῖν depends.

<sup>2</sup> H. has placed the verse "Η κάρτα νείκους τοῦδ' ἐγώ παροίχομαι, which commonly follows πημονῆς ἀκη, after γνώμην ἐμήν, and altered it into "Η κάρτα ἀνοικτος τοῦδ'—although he was content formerly on Med. 964, to read Καὶ κάρτα νείκους—without any other alteration.

<sup>3</sup> H. adopts Τάχ' ἀν, the conjecture of Marckscheffel, in lieu of τύχαν in MSS., and he reads, himself, γυναικὶ for γυναικῶν—But the question is not about what would be, but what is, befitting.

<sup>4</sup> H. adopts in lieu of ὑποστήσει μγ̄ ὑποστήσεις, which he attributes to Wellauer; while Paley takes the credit of the alteration to himself.

<sup>5</sup> H. in lieu of μακιστῆρα reads δακνιστῆρα—a word that is certainly not found elsewhere, nor probably could be. H. quotes, indeed, Pers. 569, στένε καὶ δακνύόν. But there it is easy to read—πύκν' ἀς δ. For ἄζειν is 'to cry al,' as οἴμωζειν is 'to cry oīmoi.'

<sup>6</sup> H. has introduced this verse of his own composition, evidently modelled after Agam. 1037, "Ιθ', ὡς τάλαινα, τόνδ' ἐρημώσασ' δχον: although he says himself not a word about the imitation.

Line in Greek Text.			Reference to Bohn's Edit.
465. _____	ἀψ ἐν ἀγκαλαις λαβὼν	...	page 221 line 26
	Taking back in [your] arms— <sup>1</sup>	...	
466. βωμοὺς προνάους καὶ πολυξεστούς ἔδρας	Altars before the temples, and much-polished seats— <sup>2</sup>	.... .... .... .... 221	26
470. καὶ γὰρ τάχ' ἀν τις οἰκτίσας, ἰδὼν τάδε—	For perhaps some one, feeling pity, after seeing these things <sup>3</sup>	.... .... .... .... 221	29
482. _____ μὴ θράσος τέκη φόβον.	Lest [my] boldness produce a fear [on the part of the people] <sup>4</sup>	.... .... .... .... 222	1
486. καὶ ξυμβόλοισιν—	And to those who meet <sup>5</sup>	.... .... .... .... 222	5
488. _____ καὶ τεταγμένος κίοι	And may he ordered go. <sup>6</sup>	.... .... .... .... 222	7
498. δεὶ δ' ἀνάρκτων ἐστὶ δεῖμ' ἐξαίσιον.	The fear of persons without a ruler is ever unreasonable. <sup>7</sup>	.... .... .... .... 222	23

<sup>1</sup> H. reads ἀψ for αἰψ'—For though Valckenaer had remarked in Diatrib. p. 139, that ἀψ was a word never heard on the Attic stage, yet H. asserts that the language of this play approaches rather close to that of Homer—an assertion it would be difficult to prove, at least in the extra-choral parts.

<sup>2</sup> H. reads πολυξεστοὺς in lieu of πολισσούχων—But why mention should be made of 'much-polished seats,' H. has not thought proper to explain.

<sup>3</sup> So H. reads, as Linwood suggested, whose name is however omitted, in lieu of οἴκτος εἰπιών τάδε—

<sup>4</sup> So H. explains the common text—and rejects φόνον, proposed by Pauw and adopted by nearly all subsequent editors.

<sup>5</sup> Although H. has edited ξυμβόλοισιν, yet in the Notes he doubts whether the poet did not write ξυμβόλον—but without stating that the same correction had been suggested by myself in the Classical Journal, and by Valckenaer in Not. MSS.

<sup>6</sup> So H. in text; but in the Notes he prefers κίοι, the conjecture of Schlitz, to κίοι. For the optative is scarcely intelligible here.

<sup>7</sup> H. alters ἀνάρκτων into ἀνάρκτων, which he refers to the daughters no longer under the rule of their absent father.

Line in Greek Text.		Reference to Bohn's Edit.
500. ἀλλ' οὐτὶ δαρόν σ' ἐξερημάσαι πειρό	But not for a long time shall father leave you deserted. <sup>1</sup>	page 222 line 24
511. πιθοῦ τε καὶ γενίσθω	Be persuaded and let it be. <sup>2</sup>	— — 222. 33
515. τὸ πρὸς γεναρχᾶν ἐπιδῶ	Looking on the side of ancestors. <sup>3</sup>	— 222 36
520,1. διας τοι γένος εἰχόμεθ εἴναι γῆς ἀπὸ ταῦθ' ἔνουσι.	We boast to be a race from this divine land, being settled [in it]. <sup>4</sup>	— — — 223 2
524. ματέρος ἀνθούμονος ἐπωτίς	The flower-feeding lookings-out of her mother— <sup>5</sup>	— — — 223 4
534. Λιδά τ' ἀν γύαλα	And through the hollows of Lydia— <sup>6</sup>	— 223 10
535. καὶ δὶ ὄρεν Κιλίκων	And through the boundaries of Cilicia— <sup>7</sup>	— 223 11
537. γὰς ποταμοὺς ἀεράντους	The ever-flowing rivers of the land. <sup>8</sup>	— 223 12

<sup>1</sup> H. reads ἀρόν σ' ἐξερημάσαι in lieu of δαρόν χρόνον ἐρημάσαι—

So H. in the text; but in the Notes he mentions the ingenious conjecture of Lobeck on Soph. Aj. p. 283=250, Πιθοῦ τι, καὶ γένει σῷ in lieu of καὶ γενίσθω.

<sup>2</sup> H. reads τὸ πρὸς γεναρχᾶν in lieu of τὸ πρὸς γυναῖκων—

<sup>4</sup> H. retains εἴας, which Porson had altered into ἐτ' ἄσ—

<sup>5</sup> H. adopts the interpretation, given by Paley of ματέρος ἀνθούμονος ἐπωτίς, and refers to Steph. Byz. in Ἐπωτή, which was a name applied to Acrocorinthus, because it was the look-out of Sisyphus. But as a look-out is always on the highest ground, and as the highest ground has the fewest flowers, and as a cow does not, like a goat or a sheep, prefer the short grass upon high grounds to the long grass of low grounds, the interpretation of Paley seems to be perfectly untenable, and at variance with λειμῶνα βούνχλον, 'a meadow with much fodder.'

<sup>6</sup> H. alters τε γαῖα into τ' ἀν γύαλα, as Paley, whose name is not mentioned, had already suggested.

<sup>7</sup> H. reads ὄρεν for ὄριων—forgetting that ὄριων is the very word suited to the mountainous Cilicia.

<sup>8</sup> H. reads γῆς for τᾶς—as I had edited long ago.

Line in Greek Text.		Reference to Bohn's Edit.
540. <i>ἰκνεῖται δὲ ἐγκεχριμένα βέλει</i>	And she arrives pricked by the dart— <sup>1</sup>	page 223 line 14
547,8. ——————οδύναις τε κεντροδαλήτισι θυιάς Ἡρας.	And excited by the goading and destructive pains from Juno. <sup>2</sup>	.... .... .... 223 15
552. <i>βοτὸν κακόχαρι δυσχερὲς</i>	A cow disgusting, intractable <sup>3</sup>	.... .... .... 223 21
558,9. <i>δὲ αἰώνος κρέων ἀπαύστου πράκτωρ τῶνδες ἐφάνη Ζεύς.</i>	Zeus, who rules through ceaseless ages, has appeared the doer of these acts. <sup>4</sup>	.... 223 24
560. <i>δύα δὲ ταῦται</i>	And calamity.....is stopped <sup>5</sup>	.... .... .... 223 25
560,1. ——————δακρύων δὲ σχάζει πένθημον αἰδῶ.	And [she] lays open the grief-producing shame of tears <sup>6</sup>	.... .... .... 223 26
576. <i>εὗτε γε πατὴρ</i>	When the father <sup>7</sup>	.... .... .... 223 34

<sup>1</sup> H. alters *εἰσικνούμενη* into *ἐγκεχριμένη*—and refers to Prom. 564, *Χρίει...με....οἰστρος*—

<sup>2</sup> H. reads *κεντροδαλήτισι* with Erfurdt—and *θυιάς* with MS. Med. in lieu of *κεντροδαλήτοις θείας*—But *κεντροδηλητις* is scarcely a good Greek compound.

<sup>3</sup> So H. inserts hesitatingly *κακόχαρι* before *δυσχερὲς*—

<sup>4</sup> H. reads *δὲ αἰώνος* with myself, although my name is not mentioned, and supplies from conjecture—*πράκτωρ τῶνδες ἐφάνη Ζεὺς*—similar to *Κύπρις τῶνδες ἐφάνη πράκτωρ* in Soph. Trach. 862, and to *Ζεὺς ὅτου πράκτωρ φαγῆ* in 251.

<sup>5</sup> H. reads *δύα* for *βίᾳ*: and he might have referred to my note on Prom. 534, where I have made a similar correction.

<sup>6</sup> Such, I presume, is the version of the text of H., which he has substituted for *δακρύων δὲ ἀποστάξει πένθημον αἰδῶ*. His own explanation is—‘Pudor cum dolore et lacrimis conjunctus, quod forma humana privata erat.’

<sup>7</sup> H. supplies the lacuna by reading *Εὐρέ γε*—

Line in Greek Text.	Reference to Bohn's Edit.
588. δέμου κρατοῦσα χεὶρ ὅπερ πληθύνεται. For which matter the prevailing hand of the people has become numerous. <sup>1</sup>	page 224 line 8
603. λέγων διπλοῦν μίασμα πρὸς πόλεως φανέν Saying that a double pollution, appearing on the part of the city <sup>2</sup> .... .... 224 22	
607,8. δημηγόρους δ' ἔλυσεν εὐπιθεῖς στροφὰς δῆμος Πελασγῶν. And the Pelasgian people set free the well- persuading turns of the public-speaker. <sup>3</sup> .... 224 25	
608. ———Ζεὺς δὲ κράνειν τέλος, And may Zeus perfect the end. <sup>4</sup> .... .... 224 27	
616. ———τάνδε Πελασγίαν Thin Pelasgian <sup>5</sup> .... .... .... 224 34	
618. ———ἀρότοις....., ἐν ἄλλοις— In other ploughed fields <sup>6</sup> .... .... 224 35	
625. δῖον ἐπιδόμενοι πράκτορα πάντοκοπον Looking up to the divine all-seeing avenger— <sup>7</sup> 225 3	
626,7. ———ὅστις ἀν δόμος ἔχῃ σφ' ἐπ' ὁρόφων οἴνοντα Whatsoever house shall have it sleeping on the roof. <sup>8</sup> .... .... .... 225 4	

<sup>1</sup> So H. in lieu of χεὶρ ὅπως πληθύνεται in Turneb. But how ὅπερ can be governed by πληθύνεται, we are not informed.

<sup>2</sup> H. reads πρὸς πόλεως for πρὸς πόλεως—

<sup>3</sup> H. changes ἡκουσεῖν into ἔλυσεν—

<sup>4</sup> So H. in lieu of Ζεὺς δὲ κράνειν τέλος: for, says he, how did Danaus know that Zeus had brought the affair to an end? A wish is rather required here. Hence he might have read, Ζεῦ δὲ πᾶν κραίν' τὸ τέλος—'and do thou, Zeus, well bring all to an end.'

<sup>5</sup> H. reads τάνδε Πελασγίαν for τὰν Πελασγίαν and rejects πόλιν—

<sup>6</sup> So H. in the text; but in the Notes he prefers ἐνάλλοις, suggested by Pauw, to ἐν ἄλλοις. But what are 'the other' or 'strange ploughed fields,' where Mars is the reaper, we are yet to learn.

<sup>7</sup> H. reads πράκτορα πάντοκοπον—with the aid of the Schol. Διὸς στοκόν τὸν Διὸς δῆθαλμὸν τὸν πάντα στοκοῦντα.

<sup>8</sup> So H. in lieu of ὃν οὔτις ἀν δόμος ἔχοι ἐπ' ὁρόφων μαίνοντα—But if the divine avenger were sleeping on the house-top, it would ill merit the appellation of the 'all-looking,' which H. himself had just given to it.

Line in Greek Text.		Reference to Bohn's Edit.
636,7. <i>μήδ</i> ..... <i>στάσις</i> <u>αίματίσαι</u>	Nor let revolt blood-stain— <sup>1</sup>	.... page 225 line 10
642,3. <i>καὶ γεραροῖσι πρεσβυτοδόκοι προβούλ-</i> <i>οις θυμέλαι φλεόντων.</i>	And let the altar-places, receiving old men, be full with honoured counsellors <sup>2</sup>	.... 225 13
644–6. <i>τὸς πόλις εὖ νέμοιτο</i> <i>Ζῆνα μέγαν σεβόντων</i> <i>τὸν ξένιον δὲ ὑπέρτατον.</i>	So may be well directed the city of those wor- shipping the great Zeus, and the highest god, presiding over hospitality. <sup>3</sup>	.... 225 23
648,9. <i>τίκτεσθαι δὲ φόρους γὰς</i> <i>ἄλλους εὐχόμεθ’ εἶναι.</i>	And we pray for other produce of the land to be brought forth <sup>4</sup>	.... .... .... 225 17
662. <i>πρόνομα δὲ βοτὰ γὰς</i>	And may the cattle feeding over the land <sup>5</sup>	.... 225 25
663. <i>τὸ πᾶν τ’.....θάλοιεν</i>	And may they flourish altogether— <sup>6</sup>	.... 225 26

<sup>1</sup> H. adopts *στάσις*, which Bamberger would supply here.

<sup>2</sup> So reads H, inserting from conjecture *προβούλοις* in lieu of *πρεσ-*  
*βυτοδόκοι γεμόντων θυμέλαι φλεόντων θ’*.—But why the altar-places  
should be filled by counsellors, we are not informed; as if the proper  
place for such 'most potent, grave, and reverend signors,' as they are  
called in Othello, were not the council-hall rather.

<sup>3</sup> H. reads *τῶς πόλις* with Rob. and *μέγαν* with Ald., and retains  
*δὲ ὑπέρτατον*—with the MSS. and edd. pr., against Canter's *Δι' ὑπέρ-*  
*τατον*.

<sup>4</sup> H. adopts Ahren's reading, *Τίκτεσθαι δὲ φόρους*, elicited from  
*Τίκτεσθαι δὲ ἵφόρους* in MSS.

<sup>5</sup> H. reads *βοτὰ γὰς* in lieu of *βοτά τως* in Turneb., a tacit correction  
of *βοτάτος* in MSS.

<sup>6</sup> H. reads *θάλοιεν* in lieu of *λάθοιεν* in MSS., although he confesses  
that *θάλον* is an aor. 2, not to be found except in Pseud-Homeric H.  
Pan. 33.

Line in Greek Text.		Reference to Bohn's Edit.
664,5. εὐφῆμοις δ' ἐπὶ βωμῶις μοῦσαν θείαρ' ἀοιδή	And let the minstrels compose a strain at the altar with good-omened words. <sup>1</sup>	page 225 line 27
668. φυλάσσοι τ' ἀρτέμεια τιμᾶς	And let soundness guard honours <sup>a</sup>	.... 225 28
669. τὸ δῆμιον, τὸ πτόλιν κρατύνει	The people, that rules the city— <sup>b</sup>	.... 225 29
697. ἵσως γὰρ ἀν κήρυξ.....μόλοι	For perhaps a herald.....will come <sup>c</sup>	.... 226 14
720. δολάρφρονες δ' ἄγαν—	And with very deceitful minds <sup>d</sup>	.... 227 4
724. εἰ σοὶ τε καὶ θεοῖσιν	If both to you and the gods— <sup>e</sup>	.... 227 8
730,1. ἀλλ' ἔστι φήμη κρείσσονας λύκους κυνῶν εἴναι	But there is a saying that wolves are better than dogs. <sup>f</sup>	.... 227 13

<sup>1</sup> H. alters *μοῦσαν* *θείαρ'* into *μοῦσαν θείαρ'*—But as the middle voice *θείατο* would be incorrect, Ahrens suggested *θείεν*—

<sup>2</sup> H. alters *ἀρτίμιας* into *ἀρτέμεια*—to which he was probably led by *ἀτρεμαῖα*, suggested by Paley.

<sup>3</sup> So H. in the text; but in the Notes he would read *τὸ δῆμόν τε πτόλιν κρατύνοι*—partly with Bamberger: while in the next verse he reads *προμηθίς*—a form, he says, found in Antholog. Palat. XIII. 7, 5, as applied to the name of a woman.

<sup>4</sup> So H. reads with myself *ἄν κήρυξ.....μόλοι* in lieu of *ἢ.....μόλοι*: although he had on Viger. p. 784, asserted that *μόλοι* could be used in a potential sense without *ἄν*.

<sup>5</sup> H. alters *ἢ καὶ* into *δ' ἄγαν* to suit the *ἄγαν* in the antistrophe.

<sup>6</sup> So H. in the text; but in the Notes he prefers *Εἴ σύν γε καὶ*—But *σύν γε καὶ θεοῖσιν*—‘together with the gods likewise’—would be ill-suited to the train of thought.

<sup>7</sup> So H. He should have read *τοὺς λύκους κρείσσονας*—found in MS. Med., where from the other reading *κρείσσων* came *κρείσσονας* in Rob., or, what is preferable, H. should have adopted my ‘Αλλ' *ἔστι φήμη τις.... λύκους*—for in such a proverbial expression the article would be inadmissible.

Line in Greek Text.					Reference to Bohn's Edit.
732,3. ἔμπας ματαίων ἀνοσίων τε κινδάλων					
ἔχοντας ὥργας χρῆ φυλάσσεσθαι κράτος.					
It is altogether requisite to guard against those, who possess the rage of silly and unholy monsters. <sup>1</sup>	....	....	....	page 227 line 15	
735. οὐδὲ πεισμάτων σωτήρια					
Nor a safety for cables <sup>2</sup>	....	....	....	227	18
741. κανὸν γαλήνη νήνεμος δ' εὔδη κλυδών					
Although there is a calm, and the wave wind- less sleeps <sup>3</sup>	....	....	....	227	18
747. ίώ γά βοῦντος—					
O hilly land— <sup>4</sup>	....	....	....	227	32
752. τὸ πᾶν δ' ἀφάντως ἀμπετής εἰς ἀος, ὡς					
Altogether invisibly stretching out to the air <sup>5</sup>	....	....	....	227	21
as—	....	....	....		
754,5. ἀλυκτονὸς δ' οὐκ ἐτὸν πέλοι νόσοι·					
κελαινόχρων δὲ παλλεται πρὸ καρδίας.					
The phantom would not be perplexed any longer; but is tossed about of a dark colour before the heart. <sup>6</sup>	....	....	....	227	22

<sup>1</sup> H. reads from conjecture *ἴμπας* in lieu of ὡς *καὶ*—and from Turneb.  
ἔχοντος for ἔχοντες—

<sup>2</sup> H. adopts in the text Scaliger's *πεισμάτων σωτήρια*, similar to  
ναύδετα...πρυμνᾶν in Eurip. Tro. 810. But in the Notes he would  
read *πεισμάτος σωτηρίου*—conceiving that a verse had dropped out.

<sup>3</sup> This Supplement, suggested by Paley, has been adopted by H.  
where κανὸν γαλήνη have been elicited from και γαλήνη, preserved by  
Plutarch II. p. 1090. A. and νήνεμος δ' εὔδη κλυδών, invented by  
Paley, who doubtless remembered Agam. 549, πόντος...κοίταις ἀκύμων  
νηνέμοις εὔδη πεσόν.

<sup>4</sup> H. reads with Pauw βοῦντος in lieu of *βουνῖτι*.

<sup>5</sup> H. here elicits ἀφάντως ἀμπετής εἰς ἀος ὡς from ἀφαντος ἀμπε-  
τήσας δόσως in MS. G., and quotes ὅμης ἀμπετής ἀκλίστον from  
Heliodorus in Stobæus XCIVII. (C. Herm.) p. 540, and Hesych.  
'Αος' πνεῦμα ἡ ἵαμα, correcting there ἡ ἄημα. But as nothing is  
known of the strange word 'Aos, it would be hazardous to introduce it  
here; and the more so, as it is easy to read in Hesychius 'Αοῦς ἄημ' ἦν'  
πνεῦμα, 'There was the breath of morn'—For the gl. is a fragment of a  
Doric poet, probably Epicharmus, who added, I suspect, ἡδ— and  
thus the whole fragment would mean—' Sweet was the breath of morn'—  
in Greek, 'Αοῦς ἄημ' ἦν ἡδ.

<sup>6</sup> Such is the literal version of the text of H. But what he understood

Line in Greek Text.	Reference to Bohn's Edit.
759. πρὶν ἀνδρ' ἀπευκτὸν τῷδε χριμφθῆναι χροῖ. Before an abominable man comes close to this skin <sup>1</sup> .... .... .... page 228 line 3	
762. πρὸς δὲ κύφελλ' ὑδρηλὰ γίγνεται χιῶν. At which the misty and watery clouds become snow. <sup>2</sup> .... .... .... .... 228 5	
767,8. πρὶν δαίκτηρος βίᾳ με καρδίας γάμου κυρῆσαι Before I meet in defiance of my heart with a killing marriage. <sup>3</sup> .... .... .... 228 8	
775,6. ἡ τίν' ἀμφυγάν ἔτ' ἡ πόρ- ον τέττρῳ γάμου λυτήρα Or what escape or road shall I discover as the freer from marriage— <sup>4</sup> .... .... .... 228 12	
777-80. ἵνε δ' ὁμφάν, οὐράνια μέλη, θεοῖσι λίτανα, καὶ τέλεα δύνας πελόμενα μοι λύσιμα. Moan out a voice, heavenly strains, prayers to the gods, and [pray] for them to be the releasers from calamity— <sup>5</sup> .... .... .... 228 16	
780. μάχαν δ' ἐπιδε, πάτερ, And look upon the fight, father, <sup>6</sup> .... .... .... 228 16	

by those words, I must leave for the reader to discover: especially as *νόαρ* is not only never found in any good Greek author, but is a manifest corruption in the opinion of Lobeck, in *Paralipom.* p. 176, as H. states himself; who, however says, that the whole passage alludes to the imagined appearance of the dark crew, spoken of in the speech of *Danous*, when he first described their approach.

<sup>1</sup> H. adopts *τῷδε χριμφθῆναι* from MS. P. and *χροῖ* from MS. E.

<sup>2</sup> H. adopts Dindorf's alteration of *νέφη δ' ὑδρηλὰ* into *κύφελλα* *ὑδρηλὰ*—which is however repudiated by Dindorf himself in *Steph. Thesaur.*, where he now prefers *νέφη δίνδρα*—for he had discovered that *κύφελλα* was only Alexandrian Greek. What *Aeschylus* really wrote, it would not be difficult perhaps to discover.

<sup>3</sup> H. inserts *με* between *βίᾳ* and *καρδίας*—

<sup>4</sup> Such is the text of H. in lieu of *τίν' ἀμφ' αὐτᾶς ἔτι πόρον τέμνω γάμου καὶ λυτήρα*.

<sup>5</sup> Such, I presume, is the version of the text of H. where he has adopted from Rob. .... *οὐράνια μέλη λίτανα θεοῖσι καὶ τέλεα δύνας* for δί μοι πως—

<sup>6</sup> H. changes *μάχαν* into *μάχαν*—

Line in Greek Text	Reference to Bohn's Edit.
781. <i>βίαια μὴ στέρεξης ὁρῶν</i> Do not love to look on forcible acts <sup>1</sup>	<i>page 228 line 15</i>
785-9. <i>γένος γὰρ Αἰγύπτειον ὕβρι</i> δύσιοστον ἀρτενογενὲς, οἱ μετά με δρόμοισι διόμενοι φυγάδα μάταιοι πολυθρόοις <i>βίαια δίζηνται λαβεῖν.</i>	
For an Egyptian insulting race, hard to be borne, of male birth, <sup>2</sup> who, pursuing me an exile by their racing, seek to lay hold of me violently through their very clamorous acts of folly. <sup>3</sup> .... .... .... .... 228 19	
793. <i>στρ. δ.</i> <i>Ημιχορ. α'. δ, δ, δ, δ,</i> δ δὲ μάρπτις δ γάιος, γάιος, ἡέ, ἡέ. τῶν πρὸ σὺ, μάρπτι, κάμνοις. δυνόφρονα λύσιν καββασίας ὄλωλ- νια βόαμφ φαίνω.	
Hemichor. 1. Oh, oh ! ah, ah ! the seizer [is] here, by sea, and land. Oh ! oh ! in return for which, may you, seizer, be in trouble. I am lost and shew forth a crying-out, the holy-thinking deliverance from a descent [upon land]. <sup>4</sup> .... .... .... .... 228 21	
799. <i>ἀντιστρ. δ.</i> <i>Ημιχορ. β'. ὁρῶ, ὁρῶ'</i> τὰ δὲ φροίμι' ἔμῶν βιαίων πόνων ἡέ ἡέ. βαίνε φυγᾶ πρὸς ἀλκάν. βλοστρόφρονι χλιδᾶ δύσφορα ναι τάγ- γαι", ἀναξ, προτάσσου.	

<sup>1</sup> H. alters *μὴ φιλεῖς*—an abbreviation, as he supposed, for *μὴ φιλήσῃς*—into *στέρεξης*.

<sup>2</sup> So H. reads, in lieu of *γένος γὰρ Αἰγύπτειον ὕβριν δύσιορον*—and  
considers *ὕβρι* as a neuter adjective.

<sup>3</sup> In this remodelled text *διόμενοι* and *δίζηνται* are furnished by Rob.,  
and *οἱ* is added from conjecture.

<sup>4</sup> In these verses, where the MSS. and early editions present only a  
remodelled series of corruptions, it will be sufficient to give Hermann's  
remodelled text, with a literal English version, leaving the inquisitive  
reader to discover from Hermann's notes the reasons that have led to the  
alterations, and by which they are supported.

Line in Greek Text.	Reference to Bohn's Edit.
Hemichor. 2. I see, I see. These are the preludes of my compulsory troubles. Oh ! oh ! go in flight towards strength, O king, with a haughty-minded pride, do thou be ordered things hard to be borne on ship- board and on land.] .... .... page 228 line 24	
805. στρ. ε'.	
KHPYZ. σοῦσθε, σοῦσθε ἐπὶ βάριν ὅπως ποδῶν ΧΟΡ. οὐκούν, οὐκούν μεσφδ. τίλμοι, τίλμοι καὶ στιγμοί, πολυναίμων φόνιος ἀτοκοπὰ κρατός.	
HERALD. Rush, rush, to the bark, as quick you can with feet. .... .... .... 229	1
CHO. There are then tearings and scratch- ings, and the cutting-of of heads with much gore and blood. .... .... .... 229	2
809. ἀντιστρ. ε'.	
KHP. σοῦσθε, σοῦσθε ὀλοαὶ μέγ' ἐπ' ἄμαλα. HER. Rush, rush, ye lost greatly, to the sea- cutting [vessel]. .... .... .... 229	4
810. στρ. σ'.	
'Ημιχορ. α'. εἴθ ἀνὰ πολύρυτον ἀλμόεντα πόρον δεσποσιῷ ἔνν ὑβρει γομφοδετῷ τε δόρει διάλον. αἴμον ἵσωσ σε γ' ἐπ' ἄμαλα ησει δουπίαν τάπῃ γῆ. KHP. κελεύον βίᾳ μεθέσθαι σ' ἵχαρ, φρεγὸς ἄφρονα τ' ἤγαν. 'Ημιχορ. β'. ιού, ιού, λείφ' ἔδρανα, κεὶ ἐς δόρυ, ἀτίερος ἀνὰ πόλιν ἀσεβῶν.	
Hemichor. 1. I wish that along the much- flowing and briny path thou hadst perished utterly with thy lordly insolence and the bolt-bound bark. Perhaps the [forces] on land will send thee with blood to the noisy ship. .... .... .... .... 229	6
HER. I command thee to give up thy desire to force, and the silly indignation of mind. 229	8
Hemichor. 2. Oh ! oh ! Leave the seats. Go to the ship thou, who art in no honour, behaving impiously, through the city. .... 229	11

Line in Greek Text.	Reference to Bohn's Edit.
821. ἀντιστρ. ζ'.	
‘Ημιχορ. α'. μηποτε πᾶλιν Ἰδοιμ' ἀλφεσίβωιον ὑδωρ, ἔνθεν δεξόμενον ζάφιτον αἷμα βροτοῖσι θᾶλαι. γεῖος ἔχω βαθυχάϊος βαθρείας, βαθρείας, γέρον.	
KHP. σὺ δὲν ναὶ, ναὶ βάσει τάχα θῖλεος, ἀθῖλεος.	
Hemichor. 1. Never may I again behold the cattle-feeding water, where the life-blood being increased is in vigour for mortals. I possess, as an indigenous person of a high Achaean [origin], seats, seats, old man. page 229 line 31	
HER. But thou on board, on board, shalt go quickly, willing [or] unwilling. .... 229 17	
‘Ημιχορ. α'. βία, βία. φρούδα πολέα βαθί μοι, πρόκακα πάθ δλόμενε παλάμαις.	
Hemichor. 2. Violence, violence. Out of sight! go far off from me; suffer, thou lost-one! previously evils from hands. .... .... 229 18	
830. στρ. ζ'.	
‘Ημιχορ. β'. αἰαῖ, αἰαῖ. εἰ γὰρ δυσπαλάμως ὅλοιο δὲ ἀλιρρύτον ἀλσος κατὰ Σαρπηδόνιον χῶμ- α πολύφαμμον ἀλαθεῖς 'Αερίαστην αἴρας.	
KHP. Ίντε καὶ λάκαζε καὶ κάλει θεούς. Ἀλγυπτίαν γὰρ βάριν οὐχ ὑπερθορεῖ, χέουσα καὶ πικρότερον οἰζός νόμον.	
Hemichor. 2. Alas! alas! Would that thou hadst perished by sad hands in the open space, where the sea flows, while wandering along the mound of Sarpedon, [caught] by the gales from Aeria ( <i>Egypt</i> ). .... 229 20	
HER. Moan and tear thy dress and call upon the gods. For thou shalt not overleap the <i>Egyptian</i> bark, while pouring forth a strain of woe still more bitter. .... .... 228 22	

Line in Greek Text.	References to Bohn's Edit.
841. <i>ἀντιστρ. ζ.</i> <i>Ἡμιχορ. β'. οἶδι, οἶδη</i>	
<i>λυμανθεῖς σὺ πρὸ γὰς ἐλάσκους περίκομπα βρυάζων. ὅ δε βώτας, δέ μέγας Νεῖλος οὐ ιθρίζοντά σ' ἀποτρέψῃ εἰεν ἀοιστον ὑδρων.</i>	
KHP. <i>βαίνειν κελεύω βάριν εἰς ἄρφιστροφον,</i> <i>ὅσσον τάχιστα, μηδὲ τις σχολαζέτω. ὅλητὴ γάρ οὕτοις πλόκαμον οὐδαμ' ἄξεται.</i>	.... page 229 line 26
Hemichor. 2. <i>Woe ! woe ! mayest thou, ill-treated before the land, howl out, although making great boasts. May the nourisher, the great Nile, overturn thee, while insulting with insult not to be borne.</i> ....	229
HER. <i>I order thee to go the bark, rowed on both sides, as quickly as possible. Nor let any one delay. For a dragging pays no regard at all to the locks of hair.</i> ....	29
850. <i>στρ. η'.</i> <i>Ἡμιχορ. α'. οἶδι πάτερ,</i> <i>βρέτεος ἄρος ἄτα.</i> <i>ἀμαλάδ' ἄγει μ',</i> <i>ἄραχνος ὡς βάθην νόσαρ, νόσαρ μελαν.</i> <i>ὅ το το τοῖ</i> <i>μᾶ Γά, μᾶ Γά, βοᾶ</i> <i>φοβερὸν ἀπότρεπε.</i> <i>ὦ βᾶ, Γάς πᾶ, Ζεῦ.</i>	
KHP. <i>οὗτοι φοβοῦμαι δαιμονας τὸν ἐνθάδε-</i> <i>οὐ γάρ μ' ἔθρεψαν, οὐδέ ἐγήρασαν τροφῇ.</i>	
Hemichor. 1. <i>Alas ! father ! The protection an image is a calamity. A phantom, a dark phantom, is dragging me, step by step, like a spider, to the sea-cutting bark. Mother Earth ! mother Earth ! through my clamour turn aside what is frightful. O king Zeus, son of the Earth !</i> .... .... ....	229 32
HER. <i>I do not fear the deities, who are here. For they have not brought me up, nor have they caused me to grow old by their nurture.</i> .... .... ....	230 3

Line in Greek Text.	Reference to Bohn's Edit.
860. ἀντιστρ. η'.	
‘Ημιχορ. β'. μαυρὰ πέλας	
δίπους δόφις, ἔχυδρα δ' ὡς μέ τις πόδη ἐνδακοῦσ τῆχει. ὅ το το το τοι. μᾶ Γᾶ, μᾶ Γᾶ, βοῶ φοβερὸν ἀπότρεπε. ὦ Γᾶ, Γᾶς παῖ, Ζεῦ.	
KHP. εἰ μή τις ἐστιν εἶσιν αἰνέσσας τάδε, λακίς χιτώνος ἔργον οὐ κατακτεῖ.	
Hemichor. 2. There is raging near..... a two-footed serpent, and like some viper it is laying hold of and biting my foot. Alas ! mother Earth, mother Earth, through [my] clamour turn aside what is frightful, O king Zeus, son of the Earth ! ..... page 239 line 6	
HER. Unless a person goes to the ship, endur- ing these things, a tearing shall not pity the work of a garment. .... .... 230 9	
870. στρ. θ'.	
‘Ημιχορ. α'. ἵω πολεως ἀγοὶ πρόμοι, δάμναμαι.	
KHP. Ἐλέξειν ἔοιχ' ὑμᾶς ἀποστάσας κόμης' ἐπεὶ οὐκ ἀκούετ' ὁδὲν τῶν ἐμῶν λόγων.	
Hemichor. 1. O leaders [and] chiefs of the city, I am overcome. .... .... ... 230 6	
HER. It seems I shall drag you away, pulling you by the hair; since you do not hearken quickly to my words. .... .... ....	
873. ἀντιστρ. θ'.	
‘Ημιχορ. β'. διωλόμεσθ' ἀλπτ', ἄναξ, πάσχομεν.	
KHP. πολλοὺς ἄνακτας, παῖδας Αἴγυπτου, τάχα δψεσθε' θαρσεῖτ. οὐκ ἐρεῖτ' ἀναρχίαν.	
ΒΑΣ. οὗτοι, τί ποιεῖς ; ἐκ τίνος <sup>1</sup> φρονηματος—	
Hemichor. 2. We are destroyed; O king, we are suffering things unexpected. ....	
HER. Kings many ye will quickly see in the sons of Αἴγυπτος. Be of good cheer, ye will not call it an anarchy. <sup>2</sup> .... ....	
KING. You, fellow, what are you doing ? From what high thoughts— .... .... 230 19	

<sup>1</sup> In lieu of *ἐκ ποιον*, H. adopts *ἐκ τίνος*, as suggested by Briggs.

<sup>2</sup> H. arranges the speeches as recommended by Heath, whom Dindorf has improperly refused to follow.

Line in Greek Text.			Reference to Bohn's Edit.
882. [After ἐπίσταται H. marks the loss of a distich by asterisks.]	....	page 230	line 26
895. λέγοιμ' ἀνελθών— I will, after coming, tell— <sup>1</sup>	....	231	1
900. [The tetrastich, which is commonly read here after στόλον, H. transposes after 913, αἴρεσθαι νέον. And so I had edited, although H. says nothing of what I had done.]	....	231	7
902,3. τί σοι λέγεων χρή τοῦνομ'; ἐν χρόνῳ μαθὼν εἰσει σύ τ' αὐτὸς— Why need I tell you the name? Learning it in time, both you shall know it yourself— <sup>2</sup>	231	17	
913. εἰ σοὶ τόδ' ἡδὺ, πόλεμον αἴρεσθαι νέον If this is agreeable to you, to undertake a new war— <sup>3</sup>	....	231	22
926. εἰ θυμός ἔστιν εὐτύκους ναίειν δόμους. If you have a mind to inhabit well-built abodes. <sup>4</sup>	....	231	29
930. ἀγρεστὶ λωρίσασθε Take without fear— <sup>5</sup>	....	231	31
939,40. πᾶς τις . . . . . εὐτύκος Every one is.....prepared <sup>6</sup>	....	232	5

<sup>1</sup> H. adopts Heath's λέγοιμ' ἀν in lieu of λέγοις ἀν—

<sup>2</sup> In lieu of εἰσθι γ' αὐτὸς or ισως γ' αὐτὸς, H. adopts Bothe's εἰσει  
σύ τ' αὐτὸς—which he wrongly attributes to myself; while both Haupt  
and Ahrens have taken the credit of the restoration to themselves.

<sup>3</sup> In lieu of ισθι μὲν τάδε—H. reads εἰ σοὶ τόδ' ἡδὺ—and he imagines that a distich has been lost after νέον, of which the sense was, ‘See then whether you are looking well to the benefit of your people, should you, for the sake of women, involve them in a war.’

<sup>4</sup> Here, again, H. supposes the existence of a lacuna after βιών, but  
without attempting even to guess at the sense of the missing matter.

<sup>5</sup> So H. in lieu of Εἴθυμεῖν ἔστιν εὐτυχεῖς ή ναίειν: where Εἴ θυμὸς  
is due to Bothe and εὐτύκους to Porson.

<sup>6</sup> H. reads ἀγρεστὶ λωρίσασθε in lieu of πάρεστι λωρίσασθαι. But  
he does not state he was indebted to Canter for λωρίσασθε, and to myself  
for ἀγρεστα, for which he has substituted ἀγρεστὶ, although he con-  
fesses that ἀγρεστὶ is not to be found elsewhere.

<sup>7</sup> H. reads with Spanheim εὐτύκος in lieu of εὐτυχεῖς. But how  
εὐτύκος could be here applied to a person, we are not informed.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

940. [After τὰ λῶστα H. supposes a tristich to have been lost ; for otherwise the two anapæstic systems will be of a different length.] page 232 line 7

944-7. —————καὶ ἀμηνίτῳ

βάξει λαῶν τῶν ἐγχώρων,  
τάσσεσθε, φίλαι, δμωῖδας οὐτως  
ώς

And with the not-angry language of the people  
of the country put in order,<sup>1</sup> O female  
friends, the house-maids in such a way,  
that— ... .... .... .... 232 8

952,3. καὶ μοι τὰ μὲν πραγθέντα πρὸς τοὺς ἐκγενεῖς  
μᾶλ’ οὐ πικρῶς ἡκουσαν αἰτανεψίους.

And they have heard not very bitterly what  
has been done by me towards degenerate  
cousin-germans. ... .... .... 232 13

958-9. τοιῶνδε τυγχάνοντας ἐν πρύμηῃ φρενὸς  
χάροι σέβεσθαι τιμωτέραν θέμις.

And for persons obtaining things so great, it  
is just to reverence in the steering-place of  
thought the favour with greater honour.<sup>2</sup> ... 232 20

960. καὶ ταῦθ' ἄμ' ἐγγοάψασθε πρὸς γεγραμμένοις

And these to boot inscribe ye in addition to  
what has been written<sup>3</sup>— ... .... .... 232 21

<sup>1</sup> H. alters λαῶν ἐν χώρῳ into λαῶν τῶν ἐγχώρων, and takes τάσσεσθε in an active sense, as in Eurip. Heracl. 664. Androm. 1099.

<sup>2</sup> So H. in lieu of καὶ μοι τὰ μὲν πραγθέντα πρὸς τοὺς ἐκτενεῖς φίλοιν πικρῶς ἡκουσαν αἰτανεψίους in MS. Med. and he renders ἐκγενεῖς, to which he was probably led by Heath's ἐγγενεῖς, 'degenerate,' referring to Soph. Oed. T. 506, where Dindorf would read ἐγγενεῖς instead of ἐγγενεῖς.

<sup>3</sup> H. in lieu of εὐπρύμηῃ φρενὸς...τιμωτέραν ἴμοῦ has given ἐν πρύμηῃ φρενὸς—τιμωτέραν θέμις—observing that Paley had likewise suggested ἐν πρύμηῃ—and so I had edited long ago from my own conjecture and that of Valckenae in Not. MSS., who refers to τὴν τῆς ψυχῆς ἀκρόπολιν in Plato, Rep. VIII. p. 560. B.

<sup>4</sup> So H. instead of ταῦτα μὲν γράψεσθε—But as the daughters are not told where they are to inscribe the advice of their father, I prefer my conjecture, ταῦτα νῷ γγράψασθε—

Line in Greek Text.		Reference to Bohn's Edit.
963. ——γλῶσσαν εὗτυκον . . . .	A well-modelled tongue— <sup>1</sup> ...	page 232 line 24
968. θῆραις δὲ κηράνουσι τὸν βροτοῖς τὶ μῆν;	And with hunting mortals hurt it. How not? 232	28
969. [After this verse H. has placed between asterisks the supplement of another— καὶ νηκτὰ πάντως ἔστιν ἀπόλαζοντ' ἵδειν 'And it is possible to see swimming animals seize it altogether'—]	... .... 232	29
971. καρπώμαθ', ἀ στάζοντα κηρύσσει Κύπρις, κάωρα καλύνοντα θ' ὡς μενειν ὅρφ·	Fruits, which Venus proclaims as distilling with drops and unripe, and prohibiting so as to remain in a boundary. <sup>4</sup> ... ....	232 29
1002. ——γάμος.....Κυθέρειος	A Cytherean marriage <sup>5</sup> — —	233 18
1003. στυγερῶν πέλοις τόδ' ἀθλον.	May this be the prize of persons hated? <sup>6</sup> ...	233 19
1012. δέδοται δ' ἄρμονία μοιρ' Αφροδίτας	The power of Aphrodité, leading to concord,	
has been given. <sup>7</sup> ....	.... — — 233	23

<sup>1</sup> Here again H. has adopted εὕτυκον, the conjecture of Spanheim, in lieu of εὔτυχον. But as γλῶσσα εὕτυκος is quite unintelligible,—at least, it is not found elsewhere—H. should have preferred my γλῶσσαν εὐτροχον—found likewise in Eurip. Bacch. 264, and similar to ἐπιτροχάδην ἀγορένεις, in IΛ. Γ. 213.

<sup>2</sup> In lieu of θῆρες H. adopts Weiseler's θῆραις, and Linwood's τὶ μῆν for τιμῆν: although he has neglected to refer to Linwood's note on Eumen. in Addend. p. 199.

<sup>3</sup> To this verse, inserted after πεδοστιβή from conjecture, it may be objected that, except in the case of Andromeda, we have not heard of a fish coming out of the sea to seize upon a maiden; and even that monster was destroyed by Perseus, before it laid hold of the lady.

<sup>4</sup> Such is the literal and to myself unintelligible version of the text of H.; where, to say nothing of τε, which follows κωλύνοντα and couples nothing, H. seems to have forgotten that unripe fruits cannot be said to distil drops.

<sup>5</sup> So H. with one MS., observing that γάμος Κυθέρειος means 'an honorable marriage;' an assertion more easily made than proved.

<sup>6</sup> So H. has corrected στυγερῶν in Turn.

<sup>7</sup> Such is the English of the Latin version by H. of his own text. But how such a meaning can be elicited from the Greek, I must leave for others to discover.

Line in Greek Text.	Reference to Bohn's Edit.
1013. <i>ψέδυραι τρίβοι τ' ἐρώτων</i> And the whispering paths of Loves <sup>1</sup> .... page 233 line 24	
1014. <i>φυγάδεσσιν δ' ἐπινοίας</i> On account of my design in flying <sup>2</sup> .... 233 25	
1017,8. <i>τί ποτ' ἔκπλοιαν ἐπράξαν</i> <i>ταχυπόμποιοι διωγμοῖς</i> Why have they made a sailing-away with a quick-moving pursuit? <sup>3</sup> .... .... 233 26	
1022,2. <i>μετὰ πολλῶν δὲ γάρων ἀδε τελευτὰ</i> <i>προτερᾶν πέλοι γυναικῶν</i> But with many marriages of former women may this end take place <sup>4</sup> .... .... 233 29	
1033. <i>τὰ θεῶν μηδὲν ἀγάζειν</i> Not to bear with difficulty things sent by the gods <sup>5</sup> .... .... .... .... 234 2	
1036-7. —————— <i>ελύσατ εὐ χειρὶ παι-</i> <i>ωνίᾳ</i> Has freed well with a healing hand <sup>6</sup> .... 234 4	

<sup>1</sup> In lieu of *ψεδυρα* in two MSS. H. has edited *ψέδυραι*, referring to Hesych.—*ψέδυρος*; *ψιθυρος*.

<sup>2</sup> Such is the English of the Latin version by H. of his own text; where I was the first to edit *φυγάδεσσιν*, for the sake of the metre, in lieu of *φυγάδες*—an emendation attributed by Scholefield to Wellauer, and by Paley to Haupt; while Ahrens takes the credit of it to himself. With regard to the sense, by no process could the words *φυγάδεσσιν ἐπινοίας* mean, what H. fancied they did.

<sup>3</sup> Instead of *εὐτροιαν* H. reads *ἔκπλοιαν*, and refers *διωγμοῖς* not to the pursuit of the daughters of Danaus, but to the running-away of the sons of *Ægyptus*. But as *διωγμός* never has such a meaning elsewhere, it would be hazardous to take it in that sense here; even if the train of ideas did, what it does not, admit of such an interpretation.

<sup>4</sup> Such is the literal and to myself unintelligible version of the text of H. who has altered *πρότερον* into *προτερᾶν*. For most assuredly the wish in *πέλοι*, which relates to a future time, is at variance with *προτερᾶν*, which relates to a past.

<sup>5</sup> H. adopts, with Paley, Stanley's interpretation of *ἀγάζειν*, which Hesych. explains by *βαρύως φέρειν*.

<sup>6</sup> So H. inserts *εὖ* before *χειρὶ*—

Line in  
Greek Text

1037,8. καταστροφὴν

εὑμενῆ βίᾳ κτίσας

Making a catastrophe with a kindly force<sup>1</sup> page 234 line 5

1041. καὶ δίκη δίκαια ἔπεισθαι

And for justice to follow justice.<sup>2</sup>

Reference to  
Bohn's Edit.

.... 234 9

<sup>1</sup> H. alters κατασχέθων into καταστροφὴν—which means, he says, either 'a simple change' or 'a refuge.'

<sup>2</sup> So H. in the text; but as he says in the Note—'Emendavit Burgesius'—it is evident that he intended to write—δίκη τύχας—for such is my emendation.

